

TIFFANY'S MONTHLY.

DEVOTED TO THE

INVESTIGATION OF SPIRITUAL SCIENCE.

JOEL TIFFANY,

EDITOR AND PROPRIETOR.

VOLUME I.

NEW YORK:

PARTRIDGE AND BRITTAN, 342 BROADWAY
1856.

1882

77-0308

BXS

775

BR

1

TGS

v.1

TIFFANY'S MONTHLY.

WHAT IS TRUTH?—JOHN 18 : 38.

TRUTH is the perception by the mind of that which is. In all our investigations, we must be careful to distinguish between being and existence in itself considered, and the perception thereof by the mind. Existence is one thing, and perception of existence is quite another.

Man can know nothing of being and existence, further than it comes into his consciousness; and his perceptions will be true or false, according as they correspond to the actuality. Hence, that perception is true which in every particular corresponds to the actuality; and it is untrue in that wherein it differs from the actuality. Truth, then, may be further defined to be the image or translation of the actual and real into the perceptive and ideal of being and existence.

Material existence addresses the mind through the physical senses. The actual forms exist, independent of any perception by the mind, and by the motions which they communicate to the light, the image or representation thereof is transferred to the conscious perceptions of the mind, so that the mental perception corresponds to the material fact; that is, the *mental* image is a transcript of the *material* image. Thus the actual forms of existence, one after another, are translated into spiritual forms in the mind.

Our definition of truth will become more apparently accurate by considering another proposition. The mind can perceive nothing but its own consciousness and that which is inwrought therein. Consequently, if existence be not correctly inwrought

into the consciousness, the mind can have no correct perception thereof. This proposition is so self-evidently true, as to admit of no argument. If any one supposes he can perceive that which is not inwrought into his consciousness, let him make the experiment, and he will soon find his mistake.

Our conclusion, then, must inevitably be true, that truth is the correspondence of the perceptions of existence by the mind, with the actuality thereof; that it is the portraiture of the actual and real in the perceptive and ideal of the mind; that the utterance of our perceptions, when they correspond to the actual and real, is the utterance of truth.

The sun appears to rise in the east, and set in the west, and thus appears to move around the earth; and the appearance is transferred to the consciousness. But such is a mere appearance, and not an actuality; so the conscious perception does not correspond to the actuality, and therefore is not the truth. This false appearance must be corrected, or thousands of false deductions will be made. The earth, also, appears to be a flat extended plane, fixed as a center, around which all the hosts of heaven perform their daily circuit.

The physical senses which as instruments portray these pictures upon the consciousness, can not correct these false appearances. The correction belongs to another department of mind, which, in its investigations, can penetrate to the more interior of existence, and approach nearer the prime cause. This more interior department of mind can perceive that which does not appear in form, but which is concerned in producing it; that is, it can perceive the presence and action of certain forces, together with the laws of their action and manifestation, so that the mind developed in this second degree of consciousness can perceive not only the phenomena of material existence, but the proximate causes of such phenomena; and when its perception of the proximate causes of phenomena, together with the laws by which they act, corresponds with the reality of those causes and laws, then the mind has the truth of existence in its second degree, a perception of which corrects the false appearances of the first.

Thus, those forms and phenomena which address the mind through the physical senses, belong to the first degree of knowl-

edge or perception, and the images which they portray upon the consciousness are often deceptive, like the apparent motion of the sun about the earth, the apparent fixedness of the earth, etc. But when the mind investigates the proximate causes of these phenomena, with their laws of action and manifestation, it is enabled to correct these false appearances; and thus it is in respect to all phenomena of the first degree; their false appearance can only be corrected by a true perception of that which pertains to the second degree of mind.

Thus existence is revealed to the mind by the impression of its image thereon; and as existence is to be considered in respect to its form and phenomena, its relations, laws and proximate causes, and its absolute, essential and infinite of being, the mind which is to receive the conscious representations of such existence must be unfolded in every department corresponding to that which is to be transferred to the consciousness.

Thus, if the mind would perceive the forms and external phenomena of existence as they are, it must be unfolded in that department which can receive the conscious impress of *forms* and external *phenomena* as they are. If the mind would perceive the relations, laws and proximate causes of forms and phenomena, it must be unfolded in that department of being which can receive the true impress of relations, laws and proximate causes of forms and phenomena; and also, if the mind would perceive the infinite, the absolute in being and attribute, it must be unfolded in the infinite consciousness, in order that the infinite and absolute may exist therein.

Mind, in its manifestation to itself, is that which perceives being and existence, and it can neither know nor be known beyond the sphere of its perceptions. Where there is no conscious perception, there is no mind; that is, mind can only be known by its perceptions; and if it should cease to perceive, it would cease to be as mind. The principle of consciousness in which these perceptions exist is recognized as mind, to the extent of these inwrought perceptions; and hence the development of the mind is according to the extent and accuracy of its perceptions of being and existence, and it takes character from its affections proceeding from its perceptions. From hence it is most evident that the mind is con-

scious of no existence which is not inwrought into its perceptions; and that its consciousness thereof will be according to that which is wrought therein; and when existence is accurately portrayed upon the consciousness, then will the mind perceive the truth thereof to that extent, and according to its portraiture.

The truth of the foregoing becomes self-evident from another consideration. The mind can perceive nothing but its own consciousness. Therefore, whatever is revealed to the mind, must be inwrought into its conscious perceptions or affections. The mind can not perceive a natural flower until, by some means, a spiritual flower is inwrought into its consciousness; and then it will perceive the natural only through the spiritual; that is, it will perceive the conscious flower which exists within itself, and, so far as it is a true transcript of the actual flower, will the mind have a perception of the qualities and proportions of the actual and real.

Hence it follows that the mind can perceive nothing which, in its world of being and action, lies beyond the sphere of its conscious unfolding. Unless it can present that condition of conscious susceptibility which can receive the real impress of that which is to be revealed, it can not receive the revelation.

Hence the mind can be truly enlightened in the philosophy of any science, when it is so unfolded in its conscious susceptibility as to receive the true impress of those principles and causes concerned in producing the facts and phenomena of such science, and it will be truly enlightened therein, when such principles and causes are transferred to its perception and understanding.

Thus the geologist will be perfected in his science when those actual causes which have produced all the various phenomena involved in the formation of the earth, in their order, relation and combination, are transferred to his consciousness, so that he has the image of the actual and real dwelling within his understanding; and he will be perfected in his science no farther than the images of the actual and real are thus transferred to his conscious perceptions.

And thus it is in respect to all science. It will be true to the extent of the correctness of the mind's perception of that which is, and the science will never be any more perfect than is the portraiture thereof in the consciousness.

Hence the theologian will have correct views of the infinite and the absolute to the extent of their presence in his consciousness. But if the infinite does not exist in his consciousness, he can have no correct perception thereof, and unless there be an infinite consciousness unfolded within him, the theologian can not receive that infinite impress; and whatever does exist, then, in the name of the infinite, must be a false image thereof, and hence an idol.

For the theologian can perceive nothing which does not exist in his consciousness; and he perceives it only as it does exist therein; therefore, if the infinite does not exist in his consciousness, he does not perceive it, and any idea or image which does exist therein in its name or stead, is false; and all deductions based upon such false idea must partake of such falsehood; and all worship paid to such false and imperfect being must be idolatrous.

Hence the theologian will be true in his science of God to the extent of the existence of God in his perceptions and affections, and no further. He will perceive God as he is, when he is inwrought into his consciousness, and not till then. The God of his worship will be the only living and true God, when the infinite and perfect is unfolded in his conscious being, so that his perception of God shall correspond to the actuality. And as the divine and perfect can be communicated only by the communication of itself, the theologian will perceive the true God when he is formed within him, and not till then.

The truth of this position can not be gainsaid, for fact, philosophy and consciousness unite in affirming it. That perception alone can be true which corresponds to the actual and real of that which it represents, and just so far as it does not correspond, must its representations be erroneous.

Thus, when a witness comes into court and states the facts of any case as they actually occurred, he is said to have stated the truth; that is, his perception of the facts corresponds with the actuality; and in stating his perceptions, he has stated the truth. Thus it is in respect to any representation of fact or phenomena: when it corresponds to the fact, it is called the truth, and wherein it deviates from the facts, it is denominated a falsehood or an error.

Thus it is in respect to science and philosophy. When the actuality of cause, in its being, relation and action is perceived by, and

portrayed in, the mind, the philosophy is said to be true. Thus, Sir Isaac Newton perceived that the force of gravitation was direct as the quantity of matter, and inverse as the square of the distances of the attracting bodies. Now, his perception corresponding to the actuality, is denominated the truth in that respect, and hence the perception of the law of falling bodies is only a more interior perception of the actualities of existence. The law itself exists as a fact, independent of the perception thereof by any mind; but when the mind perceives it, it has the truth, and when it represents its perceptions, it represents the truth.

The same is also true of principle or cause. The mind that is capable of perceiving any principle or cause in its primate characters, must be so unfolded in its conscious susceptibilities as to receive the impress of that cause; for it can perceive that only which can come into its consciousness; and, consequently, if the principle or cause to be revealed lie beyond the sphere of the mind's unfolded susceptibilities, the revelation can not be made in its consciousness, and consequently can not be made at all.

From the foregoing considerations we are led to the conclusion that there are three discrete degrees of conscious perception, and consequently three discrete spheres of truth, corresponding to CAUSE, MEANS, and EFFECT. There is that department of mind suited to the perception of material phenomena, which is addressed only through the physical senses. This department can only take notice of the outmost forms of existence—that which is the most mutable and transient.

This department of mind is the first begotten from the finite side of being. In the order of progressive development, from lifeless form to infinite personality, the order of unfolding is, first, **FORM** in the mineral; **LIFE** in the vegetable; and **CONSCIOUSNESS** in the animal or **MATERIAL FORM**. **INDIVIDUAL LIFE** and **CONSCIOUS PERSONALITY**, are the grand ultimates of universal action.

As the order of unfolding is that of *form, life* and *consciousness*, each passes to its third degree before it is perfected. Thus, **FORM** passes through three discrete degrees of unfolding—the mineral, the vegetable and the animal—before it is perfected in man, who stands at the head as the perfection of physical form. **LIFE** also passes three discrete degrees, beginning in the vegetable, thence

through the animal to the spiritual, when it attains immortality, and is the recipient of divine life. CONSCIOUSNESS also perfects in its third degree. Beginning in the animal, it passes through the spiritual to the divine or absolute.

As *form, life* and *consciousness* each perfect in their third degree, the first of consciousness is suited to the perception of form, which is the first unfolded, the grossest in condition, and the outmost of existence, and, according to divine order, the first to be made manifest.

As *LIFE* is the *means* by which consciousness attaches to form, begetting a conscious individuality, and sustains a middle or mediatorial position between matter and mind, the second degree of consciousness is suited to the perception of the *means* by which causes operate to produce their results; that is, the second degree of consciousness, in its order of unfolding, corresponds to *LIFE* and *INDIVIDUALITY*, which are means of conscious action and manifestation, and are themselves *second* in the order of unfolding.

As *CONSCIOUSNESS* is *third* in the order of unfolding, the third degree of consciousness, or the perfection of consciousness, is that which is suited to the perception of itself; that is, a conscious consciousness. The divine method is most beautifully manifested in this. First is *form* without *life*; second is *form* including *life*, but without *consciousness*; the third is *form, life* and *consciousness*. But the first degree of consciousness is only suited to the perception of *form*. The second degree thereof is suited to the perception of *life, individuality*, or the means by which the infinite acts upon the finite. The third degree is suited to the perception of itself, and thus becomes in its nature absolute and self-sufficient.

In this way it becomes apparent that there must be three degrees of conscious perception, according to the exteriorness or interiorness of that which is perceived: that the first degree has respect to the material form; the second degree to the means or manner by which causes operate to produce effects; and the third degree has respect to the perception of the cause itself, in its absolute and self-sufficient nature. Thus we meet with phenomena in the material world. They are manifested to us through the agency of our physical senses. We investigate the proximate cause, or

means by which these phenomena were produced; and this we do through the agency of our intellectual and moral perceptions. But if we look after the absolute cause that we may perceive it in its absolute and self-sufficient nature, we must have unfolded in us a conscious nature as absolute as the cause to be revealed.

These degrees of mental perception are discreted, the one from the other. Physical sensation can make known nothing which does not appear in the finite attributes of materiality. The mind depending upon the revealments of sense, can never correct the false appearances which have their origin in the sphere of relation. Thus, sensation can never discover that the sun does not perform a daily circuit about the earth. That correction belongs to a department of mind which perceives *modes* of action, or *laws*, relations and sequential causes, independent of material forms.

So likewise is the absolute discreted from the relational. The intellectual and moral perceptions may discover the manifestations of causes, and the law of their manifestation and action. But the cause itself, in its absolute, the intellectual and moral faculties can not perceive. Thus, were you to inquire of Sir Isaac Newton, why bodies gravitate toward the earth, he would tell you of the force of gravitation, and would proceed to demonstrate the existence of this force and the law of its action.

But if, after he has made all this explanation, you should press the question, What is gravitation? he would be unable to answer you, unless you would permit him to describe it by its effects. Of the essential nature thereof he knew nothing.

From the foregoing it will be perceived that there are three discrete degrees of truth in respect to interiority, and that these degrees have respect to the three degrees of conscious being. Thus there are truths belonging to the sphere of physical perception, those belonging to the intellectual and moral perceptions, and those belonging to the absolute; and the truths of the intellectual and moral plane can not be made manifest to the physical consciousness—neither can the truths of the absolute plane be revealed to the intellectual and moral consciousness.

Thus all being and existence may be contemplated as being and existing in three discrete degrees, sustaining the relation of CAUSE, MEANS and EFFECT. The physical senses observe effects without

perceiving cause or means; the intellectual and moral perceptions observe the means or proximate cause, and thence infer cause, and deduce effects; while the absolute of the mind perceives the absolute cause in its infinity and self-sufficiency, and consequently perceives the means and effect as present in the cause.

We have already defined truth to be the perception by the mind of that which is either in being or existence. Hence, we have the truth no further than our perceptions correspond with the actuality. Keeping this in mind, we shall be enabled to test our own opinions and the opinions of others, by their agreement to that which is. When we attempt to give or get the philosophy of any phenomenon, we must be certain that definite and positive relations are maintained between premises and conclusion; that is, their connection must be inevitable, because if the connection be not an inevitable one, however true may be our premises, our conclusion will be liable to be false.

The question next arising is, by what shall truth be determined? Since truth is the portraiture of reality upon the consciousness, and since we can know nothing of reality but by its portraiture therein, and since we are liable to have imperfect and false perceptions, how shall we determine what is true and what false? By what means can we know that our perceptions of being correspond to the actuality?

The science of mathematics is denominated demonstrable, because its affirmations are capable of demonstration; and consequently they all harmonize with each, and each with all.

But why are the affirmations of the mathematical science any more demonstrable than any other? Is it because number and quantity are more fixed and certain than other attributes of existence? Is it because the attributes of matter are more infallible than those of mind? By no means. The greater accuracy pertaining to the mathematical science is owing to the *manner* of investigating its actualities. Let us pursue the same method in all our moral and religious investigations, and we shall find that the certainty of mathematics pertains to them all.

In the study of mathematics we begin with certain absolute affirmations of consciousness, as the great fundamental tests by which to determine truth; and we admit no truth in the plane of

number and quantity which conflicts with these fundamental tests. These tests are called axioms or self-evident truths.

Our next step in the study of mathematics, is to fix upon certain definitions, so that our language may always be definite and certain. Thus the mathematician will not proceed one step until he has defined his science, and those things necessarily pertaining thereto.

"Geometry," he says, "has for its object the measurement of extension, and extension has three dimensions—length, breadth and thickness, or height." These dimensions being finite, must be limited or bounded by lines or surfaces; and these lines must be either straight or curved, and these surfaces must be plain or curved. Hence a straight line, a plain surface, etc., must each be accurately defined; and when all necessary definitions are given, then demonstration commences, and he proceeds no further than demonstration attends him. He gives no heed to authority save the authority of God, speaking in the absolute affirmations of his soul. He trusts nothing to conjecture. Starting upon such a basis, and observing such a procedure at every step, the science of mathematics can not be otherwise than accurate. Its affirmations are the absolute of those truths pertaining to number and quantity.

Let the same course be pursued in our investigation of the mind in its perceptions, affections and relations, and we shall find the same demonstrations attending our procedure. Let us have definitions which are accurate; then let us have the absolute affirmations of the consciousness upon the subject for fundamental tests of truth; and then, if we proceed with care in our demonstrations, admitting nothing as real which necessarily conflicts with these conscious affirmations, we can determine the truth of whatever lies within the plane of such investigation.

The nature and constitution of mind is such that it must have the absolute standard of truth within itself, or it can by no means know the truth. Unless that divine and perfect standard has been placed within the consciousness of the soul, affirming the absolute of all truth belonging to every plane of being and existence, man can never know absolutely that he has the truth. The standard must be as absolute as that which is to be determined by it.

In mathematics, unless those absolute affirmations pertaining to

number and quantity, had a conscious being in the soul, man could make no progress in the mathematical science. Every deduction, however simple, is related to these self-evident truths.

In our investigations pertaining to the facts and phenomena of mental being, action and manifestation, we can not make any certain progress, unless we can find the axiomatic truths pertaining to that plane of investigation; and then we must fix upon all necessary definitions, so that our language may be mathematically accurate.

This position is self-evidently true; for as the mind can know nothing but its own consciousness, and that which is inwrought therein, we can not know what is true, unless we have a conscious standard by which to determine its truth; and that standard must be absolute for the trial of that which is to be determined, or its determination can not be absolute.

In our investigations of the infinite we must be able to find the absolute affirmations of the soul in respect thereto, or we can determine nothing; and in all our reasonings respecting the infinite, we must postulate nothing which conflicts with these absolute affirmations—that is, we must not bring the being and purposes of the infinite into space and time; and when we do so we can be certain that our reasonings are false.

A little reflection will render it self-evident that the standard by which to determine truth must be found in the mind; that no external test can be applied as a substitute for the internal. If any representation or doctrine is presented to me as truth, and I am called upon to investigate and determine the question, the very requisition presupposes that I have the means fundamentally within me of making the investigation and determination. Before I can determine the truth in respect thereto, I must have the absolute test by which to determine it, and that test must be within my consciousness.

Much has been said about divine truth and divine revelation, and diverse are the arguments which have been adduced to prove the divinity of certain truths, and of certain revelations. But how is the mind to know the quality of divine truth, or the divinity of a revelation, unless it have the absolute perception of divinity

itself? If it possess not the absolute test of divinity within its own consciousness, it can not determine when the divine is proved. It can never be more certain of the truthfulness of its determinations than is the certainty of its perceptions.

Thus, before the mind can determine that any given fact is established by evidence, it must first know what pertains to the establishment of such fact; that is, it must have a conscious perception of the qualities pertaining to the fact to be established. If I am to prove to you that the color of a certain object is red, it presupposes that you have a perception of red, and therefore can determine when it is proved.

Inasmuch, then, as truth is the perception of being and existence by the mind, it follows that whatever of being and existence the mind can not perceive, owing to the lack of unfolding in the susceptibility of its consciousness, or in its relation to that which is to act upon it, can not become truth to such mind; and it further follows, that unless the mind possess the absolute affirmation of the principles involved in all truth, of whatever plane, it can not determine with certainty the truths of such plane.

Our proposition to be demonstrated, then, is this:

Man contains within himself the germinal elements of universal being. He is an embodiment of all that is finite, and all that is infinite. He is the begotten of God and the Universe, in the image of both. He is the footing up of all that is—the grand ultimate of divine being and action.

This becomes a problem to be solved by every immortal being in his progressive unfolding; and as it embraces the harmonious blending of all that is finite with all that is infinite, resulting in one grand demonstration, it requires an eternity for its solution. It is the one grand problem of being and existence to which all others tend, and every truthful perception is but another step in the great solution. Hence, as an obvious consequence, it is the high destiny of every immortal being to progress eternally in all knowledge, and perfect in every true affection.

Such being the constitutional destiny of the soul, it must have the constitutional basis within itself. It must have all the endowments necessary for such an infinite unfolding, as its mission is to

perceive and know all; that is, to translate the actual and real into the perceptive and ideal, it must possess every endowment necessary to make a truthful translation.

If there be any department of being or existence to be investigated, which is not fundamentally represented within the soul, that department must remain uninvestigated. If the soul is ever to study the infinite in being, it must be endowed with infinite faculties and aspirations; and if the finite in being and relation be to be investigated, the soul must be endowed with faculties corresponding thereto.

Nothing can be more self-evidently true than that the mind can perceive nothing lying beyond the sphere of its perceptions. If it possess not faculties of infinite capabilities, it can never perceive the infinite.

Those who flatter themselves that they are to see God in his true character, as the infinite and perfect, must affirm the existence of certain faculties in themselves capable of the infinite in perception, or they must deny to the Divine Being the attributes of infinity.

Again. If man is in any sense created in the image of God, like all other beings he must image forth his Creator. The relation of son can not exist, unless every faculty of the parent is represented. This is according to the divine order of creation. In every department of being coming within the observation of man, the constitutional likeness is always transmitted from sire to son.

By constitutional likeness is meant that every faculty and attribute of the parent is represented in the son. Upon the same principle, man, being the son- and child of God in his creation or birth, represents in himself every faculty of the Divine Being. Hence, if God be infinite in any sense, then man, as the son and child of God, possesses the attribute of infinity. Hence, also, if the divine love, wisdom and will, acting within the divine sphere, ignore time and space, man, acting within the same sphere, will also ignore them.

These conclusions are inevitable. If the infinite of being transcends finite perception, then man can perceive the truths of the infinite only by possessing an infinite consciousness. Since truth is the perception by the mind of that which is, and since that per-

ception which does not correspond to the actuality is not true, if man's perception of the infinite be not of itself infinite, it is not true.

From the foregoing, it becomes evident that man, as a mental being, must possess both the faculties of the finite, and also of the infinite, to fit him for the reception of the all of truth—that he must possess a mental being corresponding to every department of being in the universe, to enable him to translate every department into his consciousness.

In our determinations of truth, then, we must be governed by the laws of the plane in which the truth lies. If the truth be one belonging to the first sphere of conscious being, it will be presented to the mind through the instrumentality of the physical senses, and will be the representation of existence in its material fact and phenomena.

We determine the truthfulness of such representations by physical tests of actuality. If we have occasion to doubt the accuracy of one sense, we call to our aid our other senses, when that is possible; and further, we also call to our aid the senses of others; and the universal agreement of all our own senses, and of the senses of others, as to the existence of such fact or phenomena, furnishes the highest evidence of the truth in such first sphere.

When we are in our normal condition, the means by which we perceive existence in its fact and phenomena are common to all possessing the same sense. Therefore, if our senses are purporting to reveal to us that which others, possessing the same sense, can not perceive, the presumption is that the perception is not one of sense. The reason for this conclusion is obvious. The same light which will address the eye, conveying to it images of physical objects, will address all eyes in the condition of seeing. The same atmosphere which will undulate so as to awaken the sensation of sound through the instrumentality of the healthy ear, extends to all ears. Hence, when others who are present possessing the same organs of hearing and seeing as ourselves, can not hear and see the sounds and sights which address our perceptions, the evidence is, that the actuality of our perceptions does not exist in the sphere of materiality, else it would be perceived by others.

There is a certain class of phenomena addressing the mind through the physical senses, which is calculated to deceive us as to the actuality in the material sphere, like the apparent rising and setting of the sun—the apparent fixedness of the earth.

This deceptive tendency arises from an unconscious condition of our own. Being unaware of our own condition, and perceiving a change in the relation of certain objects to ourselves, we naturally infer that such objects have changed positions, and that we have remained stationary.

This error can not be corrected by sense. It is the fidelity of sense to its sphere of observation which created the false impression. Its error is as to the *cause* of such appearance, and not as to the appearance itself. The error, therefore, arises from trusting to the reports of sense in the sphere of cause and relation. Sense is only competent to judge of fact and phenomena, and that which lies beyond must be judged of by other and higher faculties.

Here, perhaps, is one of the most fruitful sources of error, the false appearance of cause when viewed from the sphere of effects. It comes under the law of reflected action, which causes the perception to be the reverse of the actuality, and consequently we are liable to mistake cause for effect, and effect for cause.

The only way to avoid these errors is to distinguish between that department of mind which judges of causes, and that which perceives effects, and never to permit the lower to usurp the office of the higher; but in respect to cause, to judge not after appearances.

The second department of mind whose office is to trace relations, laws and proximate causes of phenomena, has a very extensive sphere of action, in the almost infinite variety of relations, and consequent causes of phenomena. The relations of the various conditions of matter giving rise to potential manifestations, by means of which the spirit of matter, so to speak, is manifested, subject to laws of action as fixed and immutable as are the common properties of matter, are to be investigated by the faculties of the second sphere of mind, in that department thereof known as the intellectual and scientific.

The relation of mind to matter, and of matter to mind, by

means of which they act and react upon each other—matter awakening sensations and perceptions in the mind, and mind, in turn, changing the conditions and relations of matter—are to be investigated by the more interior intellectual faculties.

The relations of mind to mind, by means of which a higher plane of thought, feeling and affection are reached, are to be investigated by that department of the finite and rational mind joining upon the absolute, which is the highest plane of relational existence and perception; in other words, the highest finite in being and action. This is known as the moral plane.

Those relations, being the most interior of the external and finite, are the most capable of absolute perception and understanding; that is, they are the least removed from the absolute consciousness, and therefore there is less liability of error in these moral determinations.

To be able to determine the truth of our perceptions in this second sphere of conscious being, in the several planes pertaining thereto, it becomes necessary that we find the axiomatic truths belonging to each of the several planes, and then establish correctly all necessary definitions. When we have done so, we are prepared to enter upon a course of intellectual demonstration as positive and certain as are the demonstrations of mathematics; and if we will be as rigid in our analyses and synthesis as we are respecting number and quantity, we can be as certain of being right.

As there are axiomatic truths pertaining to number and quantity, so are there axiomatic truths pertaining to every sphere of thought, and every plane of investigation. Let us, then, find out every plane of investigation, and ascertain our conscious affirmations in respect thereto, and be careful not to neglect or disregard them in our deductions, and we shall soon find that demonstration can attend us as well in one department of investigation as another.

But as the first plane of investigation, suited to what may be denominated the sensuous mind, is the only one which the mind by its senses can truly investigate, so also is the second plane to be investigated by the second sphere of the mind, the only one which the intellectual and moral faculties can investigate. The

moment these faculties begin to push their investigations into the sphere of the absolute and perfect, they fall into error in all their perceptions and deductions.

The very character of that department of mind determines that it can only investigate the finite and relational of being and action. It being finite and relational in its order and development, it can not perceive the infinite and perfect.

The infinite and absolute alone can perceive the infinite and the absolute, and hence the sphere of mind suited to its perception must be itself. The absolute is incapable of limitation. It must be of itself essential being, not the recipient of being. Hence the mind affirms of the absolute and divine, that it is self-existent and self-sufficient.

There is in the human mind that which makes this affirmation, and will not admit of any limitation or restriction. While the intellectual and moral mind can not perceive and embrace the infinite, it affirms that there must be that which is beyond the finite, and hence negatively affirms the infinite. In all its investigations toward the infinite on one hand, and the infinitesimal on the other, it arrives at a sort of necessity, proclaiming the infinite; that is, it arrives at its utmost limit of perception and comprehension, and yet hears a voice from beyond, calling to it, "Come up higher."

The standard by which to determine the absolute, is the absolute itself. It can be represented by nothing but itself. There is no room left for the exercise of reason, because its perceptions are superior to reason. It is truth itself, and not the representative thereof.

Being absolute and infinite, it can not be brought into the sphere of relation, and hence can not be analyzed, compared and judged of by any standard of criticism. It can not be proved by any other evidence, because it is the highest of all; or, in the language of another, "As he could swear by no greater, he swore by himself."

Such, then, are the standards by which to determine the truth of our perceptions. In the sphere of physical observation, the physical senses are the tests of actuality. In the sphere of intellectual and moral observation, we have intellectual and moral

perceptions of all truths fundamental to the demonstration of every proposition, or the solution of every problem within the intellectual and moral range. In the sphere of the infinite and absolute, the truths and principles belonging thereto are the universal self-evidents, and require no tests or standards by which to determine them.

A MAN's belief in any fact or truth must conform to his idea, understanding or perception of such fact or truth.

Hence there can be no infallible revelation of a fact or truth to a mind that is fallible in its idea, understanding and perception of the same.

Hence that which is fallible can not determine the quality of infallibility; for if it is liable to err in such respect, its deductions of infallibility are liable to be erroneous.

Hence to denounce the human understanding as weak, erring and fallible, and at the same time to affirm that God has made a revelation to it which is infallible, is contradictory and absurd.

Hence all revelation made to the human understanding must be limited by the degree of mental unfolding to which it is made.

Hence the revelations which God has made of himself and government in every age of the world, has been according to the capacity of the age to receive such revelation.

THE DOCTRINE OF PLENARY INSPIRATION.

If ye love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter that he may abide with you for ever : the Spirit of Truth whom the world can not receive, because it seeth him not, neither knoweth him.—JOHN 14 : 15.

THE evils resulting to man and society from a blind deference and servility to authority, demonstrate that such principle of action is not in accordance with the laws of the divine government which pertain to man's highest nature and destiny. It is a universal truth that where an evil consequence flows from the observance of a certain principle of action, such principle is not well founded.

The mind has a mode of existence peculiar to itself. It has its laws of action and manifestation, of growth and development, the same as the body ; and these laws must be carefully noticed and obeyed, or the mind will become unhealthy, and will languish like the physical body. It has its symptoms of health and disease, and they are certain indications of its condition.

As the only method of restoring health to the diseased body is to return to the laws of health, so the only method of restoring health to the diseased mind, is to return to the laws of mental health.

The mind has its appropriate nourishment as well as the body, and that which nourishes it must be received, digested, assimilated and incorporated into, and thus become a part of it, to nourish and develop it.

That food which does not contain nourishment suitable to supply the needs of the body, and which is indigestible, is unhealthy, and impairs the system, tends to introduce disease, and thus works ruin where life and health ought to prevail.

That food which from its nature and condition is indigestible, can not become assimilated, and hence it can not nourish and build up the system, but, on the contrary, it becomes a cause of irritation ; it impairs the functional action of the organs of digestion and assimilation, and thus prevents the body from receiving true nourishment from any source, thus tending to induce disease, misery and death.

The same is also true of the mind. It can be enlightened by no truth which can not come into its understanding. It can be nourished by that truth only which becomes consciously its own. Hence the mind must receive truth into its understanding before it can make it its own ; and whatever of truth *will not or can not* come into its understanding, it can not receive.

The mind, like the body, can be nourished and developed, only by that which it can receive. As the infantile body requires milk for its nourishment, so also does the infantile mind require the milk of truth for its infantile nourishment. The mind has no natural demand for those truths which lie beyond the sphere of its mental unfolding, and therefore it can not properly receive them ; and if it attempt to do so, it will fail in its perceptions, will become confused and disordered, and falsehood will take the place of truth.

To the mental being, the universe is one great ideal. The mind can know nothing of external being farther than it is translated into its consciousness ; upon the principle that the mind can know nothing but its own consciousness, and that which is inwrought therein. Hence the mind can know nothing of the external universe, except its own ideal thereof, and it can believe in nothing except according to its own ideal. Talk to it of the outward universe, and it can understand you no farther than its conscious perception can embrace the universe. Talk to the mind of the solar system, and it will understand you no further than in its conscious perceptions it embraces the solar system. Talk to it of the earth with its mountains and valleys, its forests and its fertile fields, its rivers, seas, and its oceans, its empires, kingdoms and states, and all these must be translated into its conscious ideal, and according to such translation will it perceive your meaning.

There are as many mental universes as there are minds to form

the ideal of them, and there is as great a variety of these ideal universes as there are varieties in the capacities of those minds forming these ideals. There are as many gods—that is, ideal gods—as there are minds to idealize him, and these idealized gods, whether true or false, are the objects of religious worship and veneration. When man says he believes in God, he means he believes in his idealized god; that is, he believes in God according to his idea of him.

The universe of itself has an existence as a divine fact, independent of any idea which man may have of it. God of himself exists independent of our perception of him. But neither does the universe or God exist to the external mind, except as they exist in its external idea. Consequently, the universe and God are very differently represented in different minds, according to the condition of development and consequent understanding.

Here, then, is an important truth to be understood in the very outset of our investigations; and that is, the distinction to be made between the ideal and real. The real is God's, the ideal is man's, and the law of true development is that which shall cause the *ideal* in man to harmonize with the *real* in God, to unite the *ideal* in perception with the *real* in being.

Let us then establish ourselves upon the real, that we may be able to apprehend the true boundaries between it and the ideal. The first point of establishment is this: whatever of the external the mind perceives, it perceives according to its image or portraiture upon its consciousness, which image or portraiture is the true or false representation of that existence in the mind.

A second point of establishment is, that this conscious image or portraiture is not the real existence, and it may bear no resemblance to it; and yet it must be that which the mind receives for the real existence; and it can receive no other, and believe in no other, than the one impressed upon its consciousness; and that which is impressed there will be according to the condition and development of the mind.

From hence it will be perceived that real existence is one thing, and the mental perception of that existence is quite another; and that the mind has the truth of existence only as its perceptions correspond with the actuality; and that the mind's perception

thereof will be, according to its condition of being accurately impressed by that which is to be represented.

Hence, again, it becomes most obvious that the mind can not perceive the truth of any being or existence which lies beyond the sphere of its mental unfolding, no matter by whom, declared, or upon what authority affirmed. The mind is capable of perceiving whatever can come into its consciousness, and nothing further.

Education consists in unfolding and leading forth the powers and faculties of the being to which it is applied. Educating the body consists in unfolding the capabilities of the body, and educating the mind consists in developing the powers and capabilities of the mind. Everything which makes its impress upon the mind, awakening thoughts, ideas, images, feelings, sentiments, etc., constitutes a portion of its educating circumstances. Those circumstances which awaken true ideas of being and existence, and present them in their true order and relation, are favorable to true development; those of a contrary character are adverse thereto.

The ideas awakened in the mind through the instrumentality of words, external language, phenomena, etc., depend upon the condition of the mind being impressed, and its capacity to perceive their significance. Different minds, according to their different conditions and capacities, will receive different impressions from the same language, phenomena, etc., and the ideas and impressions thus received will be, to them, the representatives of that which was spoken, observed, and perceived.

That this is so, the universal observation of all will affirm; that this must be so, the philosophy of mental impressibility will demonstrate. Hence there can be no fixed rule—no determinate standard by which the real in the universe shall be translated into the ideal in man; so that all conditions of mental development shall understand alike the same language, phenomena, or truth. Those only can see and feel alike who are in the same general condition of impressibility.

The physical constitution of man is such that all can not perceive alike natural phenomena; and this difference extends to mental constitutions. Some can not perceive so as to distinguish colors; others have no perception of harmony in musical sounds;

some can not appreciate the proportion of numbers and quantities; others perceive not relations and distances.

Owing to this dissimilarity it is impossible to have any external standard of truth, which shall be applicable to all classes of minds. It is impossible to adopt any system of physical or mental discipline which shall be suited to all. That which makes a truthful impression upon a mind in one condition, makes a false impression upon a mind in an opposite condition.

The same is true of evidence. That which produces overwhelming conviction in one mind, makes no impression on another and differently conditioned mind. There is no fixed standard, and there can be none, by which to determine the quantity of evidence necessary to produce conviction. Each mind is subject to the law of its own relation and condition, and that alone must determine its impressibility. Its convictions must determine the amount suited to its condition. And that amount of evidence which perfects conviction is sufficient; any less than that is not.

Here, then, is laid the foundation for considering the philosophy of the great diversity of opinions which prevail in the world, even among those studying the same phenomena, reading the same books, and listening to the same teachings. No system of truth which is not adapted to all conditions of mind, can establish unity of faith among all conditions. Every man must translate into his own ideal, and believe or reject according to such translation.

Some minds are constitutionally predestinarian; others are of an opposite character. The more intellectual are predisposed to the doctrines of fatalism or predestination; the less intellectual and more emotional are predisposed to the doctrine of free-will.

This predisposition is owing to constitutional peculiarities, by which they are led to adopt different standards of criticism. The intellectual mind adopts the rational standard, which inevitably ultimates in fatalism. The emotional mind adopts the standard of feeling, which leads to FREE-WILL. He can not prove by argument that he is free; but he feels that he is, and that is sufficient. The former relies upon his thoughts; the latter upon his feelings.

This difference is even manifested in the physical organism and phrenological development of these classes. The predestinarian or Presbyterian exhibits a fair development of the intellectual

organs, attended with a long, lean face; from which has arisen the expression, "long-faced Presbyterian." The Methodist, who represents the opposite doctrine, exhibits a very different organism—usually a round, full face, full of emotion and sympathy.

Owing to the difference of mental constitution and development, men can not see alike in all things. They must differ in their ideas of facts, truths and principles, just so far as they differ in mental condition and development. Each must translate by his own standard, and his belief must be according to his translation.

The conditions by which communications are made from mind to mind, are such that each mind must be responsive to the other in that which is to be communicated. If one mind possess that which can find no response in the consciousness of the other, no communication can be made upon such subject. Thus, if I wish to communicate with a man who has been born blind, and who, consequently, has had no conscious experience of light, color, and such other sensations as are peculiar to sight, I can not communicate with him upon those subjects involving a perception of light, because there is nothing within the range of his experience which responds to my mental condition.

I may converse with such an one, and may awaken certain ideas in such a mind, but the ideas thus awakened will not respond to the truth of that which they represent. The blind man's idea of light and color will not be a truthful representation thereof; and were he to be restored to sight after having formed these ideas, he would find them an impediment rather than an aid to a truthful perception.

The same is true of all false perceptions. The mind which entertains false ideas upon any subject is in a worse condition for receiving the truth upon such subject, than one who has no ideas at all thereon. It is like building, when the rubbish of a previous edifice is to be removed before the true foundation can be laid.

Hence we can understand how it is that God can make no infallible revelation of his will to man, except by inspiring man to receive it, and that inspiration will be necessary for all who are to become subjects of such revelation. A communication from God to man, clothed in human language, comes under the same

law as communications from one to another. External language, no matter by whom used, is but a sign of that which is sought to be communicated, and it becomes significant according to the condition and capacity to perceive its meaning, in the one to whom it is addressed. The idea sought to be communicated may be absolute truth, but the one received may be as absolutely false.

Owing to these different conditions of understanding in differently developed minds, the same language fails to communicate the same ideas to those minds who have equal honesty of soul, and equal confidence in the communicator. It becomes a different communication according to the different minds receiving it. Hence, from the very laws of communication, external language can not be made the medium of infallible communication to all classes of minds. By the very law that it is suited to one condition of mental unfolding, it is unsuited to another and different one.

All communications must be unto minds receiving them, according to the understanding of such mind, and they can by no possibility be anything else. It matters not what may be the idea of the communicator, the one receiving the communication must depend upon his own understanding for its significance. The idea of the communicator may be infallible truth, but the idea of the receiver may be the rankest falsehood. The communication to each is what each understands it to mean, but they understand it differently; therefore it is not an infallible communication to both.

You present me with the Bible as the rule of my faith and practice; you tell me to receive it as the infallible word of God. Now what am I to receive? The entire book of paper, ink and calf skin? By no means. What then? Why, the facts, truths and doctrines therein contained. But how am I to know what they are? You answer: Study them and judge of them. Then the truths and doctrines of that book are to me according to my understanding. Now, is my belief *in the book*, or *in my understanding* of the book? And when I am claiming infallibility for the teachings of that book, and pretend to assert what those teachings are, what is that but claiming infallibility for my understanding?

This proposition can not be controverted: That man, as a rational being, can believe in no fact or truth, except as it exists in his perception or understanding. He may believe that there are facts and truths of which he has no perception or understanding; but that is not believing in *the* fact or truth. There is a very wide difference between believing in *a* God, and believing in *the* only living and true God. All heathenism believe in *a* God, but it will hardly be claimed that their faith is in *the true God*.

Since, then, man's faith must correspond to his perception and understanding, it must follow that his faith will be as liable to be false, as his perceptions and understanding are fallible, and that, too, irrespective of the question who speaks: that is, since man can receive no communication clothed in external language, except as it comes into his understanding, it follows that the communication to him can be no more perfect than is his understanding.

This will become further evident from another consideration. That which in itself is fallible can not determine the quality of infallibility. The very fact that it is liable to err in its determinations in respect to any given subject, demonstrates its incompetency to determine what is infallibly true in respect thereto. Before the mind can determine what is infallibly true, it must possess an infallible standard and then be infallible in its application.

Since, then, all communications addressed to man by means of an external language must come into his understanding if he receive them (and he can receive them only as they do come into his understanding), such communications can be no further infallible than is the department of the understanding to which they are addressed. And since the impress they make upon the minds receiving them is according to the condition and development of such minds, minds differently conditioned and developed will be differently impressed by such communications, and hence they will not be the same to all classes of minds.

This claim for the infallibility of the teachings of the Bible, set up by those who assume to teach what those doctrines are, amounts to a claim for the infallibility of their understanding; for to assume to know that the doctrines therein contained are

infallible truth, is to assume that man is infallible in determining such infallibility. For the Bible, in its truths, can be to man only that which his understanding makes it. It can be infallible to him only who is infallible to perceive its meaning; and he only is infallible to perceive its meaning, who is infallible in that department of his understanding to which it is addressed.

This conclusion can not be avoided. It is a self-evident truth that God can not make an infallible revelation of his word and will to man, any further than man is infallible in his understanding to perceive it. If God, therefore, has made an infallible revelation of himself, none but the infallible in understanding and perception can certainly know it.

When an individual affirms that the Bible or any other book is a revelation of the infallible truths of God, the question at once arises, How did he find that out? By what standard did he try the revelation to determine its infallibility? For unless he possess an unerring standard, and be himself infallible in its application, he is not competent to decide the question of the infallibility of the truths of the Bible, or of any other book. For our proposition is self-evident that the *falsible* can not determine the quality of *infallibility*.

The words and sentences of the Bible are no more than the words and sentences of any other book, any further than they awaken higher perceptions of truth, have deeper meanings, and awaken truer thoughts, ideas, etc. If this be true of the Bible, how are these thoughts, ideas, images, etc., to be communicated to other minds not developed to the sphere thereof?

If it took the inspiration of the Spirit to awaken these thoughts and perceptions in the minds of the writers of the Bible, because of themselves they lay beyond the plane of man's natural understanding, how are these spiritual perceptions to be made known to those minds who have not the benefits of this spiritual inspiration? If the incompetency of man's natural understanding rendered it necessary for God to inspire man that he might perceive spiritual truth, then it becomes necessary that all who are to have a perception and understanding of such inspired truth, should be inspired to such an extent.

If there are truths and doctrines in the Bible, or in any other

book depending upon the inspirations of the Spirit for their revelation to man, then it will require the same kind of inspiration in all who are to perceive them; and the inspiration of reception must be as infallible as the inspiration of impartation, to be sure that the infallibility of communication is maintained. The spiritual principles and doctrines which depend upon special inspiration for their existence in the minds of men, must depend upon the like inspiration for their communication and continuance in other minds.

This will become most obvious by considering the following propositions: Oral, written and pantomimic language is not competent to convey correct ideas further than the true elements of such ideas exist in the consciousness of the individual to whom the communication is to be made. By the term elements of an idea is meant those conscious perceptions and appreciations necessary for the construction of the idea. Thus, if the idea to be communicated involve a conscious perception of light and color, then the mind receiving the communication must have had such conscious perception; but if such mind has never had any such perception, then it has not the elements out of which the idea sought to be communicated, can be constructed.

Hence it follows, if a truth be to be communicated, the elements of which do not exist in the consciousness, that truth must be communicated by some other means than external language.

Hence, also, all ideas of being and existence, of action and manifestation, which transcend the natural means of addressing the consciousness and the powers of man's natural understanding, if communicated to the mind at all, must be communicated by other means than external or symbolic language.

Hence it follows, if man has not a natural perception of God in the divinity of his being and action, he can never acquire such a perception through a *written* or *spoken* communication; because a written or spoken language can only use such conscious elements as already exist in the mind. Its office is to construct the idea, etc., out of those elements already existing in the consciousness.

From the foregoing consideration, it necessarily follows that external language, according to its natural significance, is not competent to convey spiritual and divine truths; because the natural

mind has not associated with such language a spiritual and divine significance. For this reason it is, that the things of the Spirit must be spiritually discerned.

Hence, when truths peculiarly spiritual, as distinguished from those which are natural and scientific, are to be communicated, they must be impressed directly upon the consciousness; that is, they must be communicated by inspiration.

It is important to be remembered that our belief in any doctrine or truth must conform to our idea of that which is to be believed. A true idea or perception can alone lay the foundation for a true faith. Our belief is not in the Bible, but in our understanding of the Bible. Neither is our belief in God, but in our idea of him. So far as we have a true perception of the divine being and character, so far have we the foundation for a true faith in him. But so far as our perception is false, so far will our faith be erroneous.

A professed faith in a creed or doctrine which we do not understand, is absurd. What are we to believe respecting a doctrine the truth of which the mind can not perceive? How is the mind to receive such a doctrine? And how is it to know when it has received it?

If there are truths in the Bible which could not have been given to man except by inspiration, because man had not the conscious elements within him for the perception and consequent reception of them, then these truths can not be communicated to others except by inspiration; and those who are not inspired to understand them will not be able to perceive them by merely reading their forms of expression.

If special inspiration were necessary to convey special ideas of God, spirit, heaven, etc., then that same special inspiration will continue to be necessary to communicate the same ideas to other minds. If there be any class of ideas dependent upon special inspiration for their first revelation, they must continue to be thus dependent for their continued communication.

The truth of this will be perceived when we consider that all thoughts, ideas, sentiments, etc., represented by external language must be addressed to the understanding; that is, to the perceptual and intellectual nature of man; and such communication is

valuable only as it serves to awaken true thoughts and just ideas, etc., in the minds of others. But others can get no higher thoughts or truer ideas than, by their mental development, they are prepared to receive. If the language or communication be intended to convey truths lying beyond the scope of their intellectual development, they will not awaken their true representatives in such minds. Therefore, all the disputation about the plenary inspiration of the Bible, or any other book, is foolish and absurd, unless all are equally inspired to understand its meaning.

Whether the Bible be true or false in itself, it must become to every man what his understanding makes it mean, and it can, by no possibility, become anything else to him; and his understanding of its meaning must depend upon his condition of mental being and development. Hence the diversity of opinions among Bible believers respecting the doctrines of that book. All these things demonstrate, that whatever else the Bible may be, it is not the word of God to all who receive it as such.

In matters of communication, infallibility of impartation is of but little value, unless it be attended by infallibility of reception. No one can doubt that nature, as the manifestation of divine wisdom, love and power, has ever been proclaiming the infallible truths of God. But such truths, though perfectly proclaimed, have ever been imperfectly perceived by man. The real language of nature has been the same in every age of the world, but it has been very differently understood in every age. Its word has always been true; but to man's perception and understanding it has always been false.

In one age of the world the thunders were considered the especial enginery of Heaven. The lightnings were supposed to be the chariots of the gods, sent for the transportation of their favorite sons to heaven. An eclipse was supposed to be a manifestation of divine anger, and a meteor to be the precursor of the approaching judgment.

These things demonstrate the folly of placing any stress upon the infallibility of communication, so long as there is such fallibility on the part of those who are to receive it. A perfect revelation must necessarily imply two things: perfection in the communicator, and perfection on the part of the recipient of the

communication. If either be lacking, a perfect revelation can not be made.

So far as a revelation is to affect the subject of it, it can become no more perfect or infallible than is the respective power or capacity of the subject. If the Bible be the infallible word of God to man, no man can know it who is not as infallible to perceive and understand it, as it is infallible to communicate; and it can be the infallible word of God to none who are not infallible in their understanding of it.

The philosophy and hypocrisy of the Romish priesthood is seen in their view of this subject. They hold that a perfect revelation from God to man would be a failure, unless the recipient of such a revelation were inspired to receive it; and that the Romish Church in the person of her Pope, bishops and priests, is that inspired recipient. Hence the authority with which their doctrines and expositions are required to be received. Hence, also, they refuse to circulate the Bible among those who are not inspired to understand the divinity of its teachings.

The Romish Church can justify her course, not only upon principles of philosophy, but also by reference to facts. She says: Put the Bible into the hands of uninspired men, and authorize them to read and expound it, not perceiving its inspired truths, they receive and teach falsehoods; and if that course is permitted, there will be as great a variety of doctrines drawn from the Bible as there are varieties of minds to deduce them; and instead of becoming the word of God to man, it becomes the greatest instrument of falsehood and error.

And if any one were disposed to question their philosophy, history steps in and teaches by example what their philosophy affirms. Just in proportion as the Bible has been circulated among the masses, and they have been taught to read and expound its meaning for themselves, have diversities of opinion arisen under the Protestant scheme. One sect after another has continued to arise, each receiving the Bible as the infallible word of God, and each deducing a set of doctrines different from, and contradictory to, the others.

And this tendency must continue so long as there is diversity in the degrees of mental unfolding of those who read and

expound the Bible. So long as it is evident that man's faith must correspond to his understanding, and that men must differ in their understandings as they differ in conditions of reception and perception, so long must diversity of opinions prevail among those who depend upon the literal word for a revelation from God.

The doctrine of the Catholic Church respecting the necessity of inspiration on the part of the recipient of an inspired communication, is unquestionably true. But their argument fails in this: The same necessity which requires inspired teachers to receive and expound this revelation, also requires that those who listen shall be inspired to understand their expositions. If special inspiration be necessary for one, it is necessary for all.

The question of the plenary inspiration of any class of writers, then, has nothing in it worthy of consideration. The question of the true inspiration of the reader is more important to him than the inspiration of that which is read. Inspiration may speak, but that avails nothing to him who is not inspired to hear. Hence, Jesus often remarked at the conclusion of his sayings, "He that hath ears to hear, let him hear."

This claim for the authority of any book, based upon the plenary inspiration of its author or writers, is an assumption made by one class of minds for the purpose of lording it over another. The religious despot, the domineering priest, who arrogate to themselves the titles of God, the Reverend and Divine, are those who have set up this foolish and absurd claim for their own especial benefit; and the weak-minded and confiding who are unable or unwilling to examine their claim, and the strong-minded who have bestowed little or no thought upon the subject, are those who have submitted to their domineering exactions.

The result of this has been, that authority has been received for truth, and the mind has been enslaved and crushed by clerical despotism. Falsehood of the grossest and most ridiculous kinds, have been taught as coming under the sanction of "thus saith the Lord;" and bigotry, superstition, and relentless persecutions have been the legitimate consequences of such false authoritative teachings.

From the foregoing it will be perceived that the claim set up by the clergy for the plenary inspiration of the Bible or any other

book, must be false. From the constitutional powers of the mind it can not be otherwise; and whoever, as a communicator, claims for himself, or his communication, that quality, in such claim, betrays his ignorance or his dishonesty. The books constituting the Bible, set up no such claim. The writers of those books set up no such claim, nor did they expect any such claim would be set up for them. They were too well acquainted with their own weakness and fallibility to expect any such thing.

This unfounded claim in respect to the New Testament, was set up by the priesthood many years after the death of the writers thereof; and the authority upon which the Christian world now claims that assumption, is the same as that upon which the Romish church basis its authority or infallibility; and the one is just as well founded as the other. Both claims have their origin in the same source, and were designed to accomplish the same purpose; to wit, to give the priesthood despotic authority over the minds and bodies of the ignorant and uninitiated.

The method of teaching by authority is most pernicious. There is no way by which truth may be perverted to such an extent as under the sanctions of authority. When that principle of receiving truth is admitted by the mind, there is no limit to the falsehood which may be foisted upon it.

Under the sanctions of authority the most wicked and impure doctrines are received as the truths of God. Lust and malice are sanctioned, and, in the estimation of the ignorant dupes, sanctified. The worst passions of the animal nature are intensified by a religious zeal, and the most relentless persecutions and cruel tortures are practiced for the honor and glory of God.

All religious persecutions owe their existence to the sanctions of authority. The cross, the gibbet, and the stake have always been based upon authority; and the spirit of intolerance and persecution will never cease until religious authority is banished from the world.

The absence of the cross, the gibbet, and the stake in America, is not owing to the absence of the Spirit which would invoke their aid. That religious zeal and malice which nailed Jesus to the cross eighteen hundred years ago, has never ceased to inspire the blind devotees of authority. In the present age of enlighten-

ment, religious persecutions would not be tolerated; I mean such persecutions as make use of the wheel, the prison, and the cross; and this public sentiment is our only protection. As it is, this religious zeal and malice does what it can to destroy those who oppose its devilisms. It is yet eager to devour reputation and business prospects. It rejoices with fiendish delight at the misfortunes of its religious enemies.

This Spirit proceeds from that false condition of mind induced by a deference to the mandates of authority. It is the natural and legitimate offspring of that falsehood—deep, damnable and malignant—which must flow from a perverted religious sentiment.

Those most under the influence of authority are they who are in the controlling influence of their animal natures. The purely intellectual are inclined to think independently, and they pay no further deference to authority than self-interest demands. The respect of such minds for authority is a selfish and hypocritical respect.

One under the controlling influence of the intellectual loves, can not receive a truth unsustained by convincing evidence, especially when it conflicts with other well-established truths. The weightiest authority can not supply the place of evidence. There is an intellectual sense of falsity which repels such false statement, together with the authority which sanctions it.

The truly intellectual mind can not have faith in a proposition which conflicts with what it knows to be true. It has within itself an innate consciousness of the universal harmony of all truth, and whatever conflicts with what it knows to be true, it must reject, although sanctioned by a "thus saith the Lord." Like Galileo, the individual may recant the publication of a truth to avoid the torture, or to gain a favor, but he can not recant his convictions.

The purely intellectual mind naturally aspires for freedom of thought and expression; and when surrounding externals will permit, it will indulge in such freedom. But when this mind is conjoined with the lustful and selfish loves of the animal nature, it will forego that freedom of expression to gratify its animal interests. Hence it is a rule of universal application, that when the highly developed intellectual mind retains its connection with

the devotees of authority, it will be found, in some respects, to be seeking its selfish ends.

That this is so, can be demonstrated by an examination into the character of this entire class of society. In every community can be found those who privately have no respect for the foolish dogmas of the bigoted and sectarian world, and yet who publicly encourage, and by their influence and money, sustain them. The motive for doing this differs in different individuals. Some do so out of respect to social standing in society; some have respect to their business prospects; some one thing, and others other things; but all are alike in this: they each play the hypocrite for the purpose of advantage and self-gain. They disregard their convictions of truth for selfish purposes, thus showing that whatever may be the state of their enlightenment, they are under the control of self-love.

Nothing can be plainer than this. The mind can not be truly benefited by a truth, unless that truth is perceived and appreciated. A truth, to be useful in nourishing the mind, must be mentally digested, and become incorporated into its understanding. But truths received upon authority merely, are not thus perceived and appreciated, and consequently they do not nourish the mind by enlarging its understanding; therefore, the intellectual mind which professes to receive truth upon authority, without perceiving it, does not receive it for purposes of spiritual nourishment, but rather for self-gain.

From the foregoing considerations, it becomes apparent that there are but two ways of having the *actual* and *real* in the universe translated into the *perceptive* and *ideal* of the mind. The one is by means of an external language; the other by inspiration, by which is meant the inflowing into the consciousness, of that which represents the actuality.

There are as many planes of inspiration as there are degrees of consciousness to be addressed. The physical senses, as avenues to the mind, are the means of inspiration from the material plane. When the image of physical objects is daguerreotyped upon the mind, through the instrumentality of the eye, the principle of inspiration is observed. In truth the divine communicates with man in no plane except by inspiration. The image of an object

conveyed to the consciousness through the medium of light, is as perfect as is the medium to convey, and as is that degree of consciousness to receive, the impression.

In the nerve-medium there is the same kind of inspiration. Two nervous systems in sympathy with each other, transmit sensations from one to the other, without any outward sign or symbol to represent those sensations. Thus instances are common when pains are transmitted from one to the other, by the mere influx of nerve influence; and one accustomed to such influences can readily distinguish sensations thus acquired, from those which arise in his own system.

In the same way are mental influences transmitted from one mind to another, without any outward sign or symbolic representation. There is a mental medium uniting mind with mind, through which mental influences are transmitted. Diverse experiments have demonstrated the existence of this medium, as well as the transmission of thoughts, ideas, images, etc., through it, by the silent action of the mind.

The difference between the methods of communication, through the instrumentality of external language and that of inspiration, may be likened to the difference between acquiring ideas of existence from the description of another, and that of our own personal observation. The experience of every one has demonstrated that no amount of descriptive language can supply the place of experience and observation, even when the subject lies within the plane of our own conscious experience.

Thus, although we may have had a conscious experience of all the sensations which light and color can awaken in the mind, yet no amount of descriptive language can accurately portray in the mind the gorgeous beauty of tropical scenery. Let the eye see for itself, and drink the inspirations of its own plane; and its perceptions will transcend infinitely everything which could be communicated to us by external or descriptive language.

But when the subject to be communicated is that which involves sensations and conscious elements that have no existence in the mind, then external language must utterly fail of communicating a true perception of that which is attempted. What external or descriptive language can be used to awaken in the consciousness

of the man born blind a true perception of light or color? To what existing element of consciousness in the blind man's mind can you appeal to portray therein the colors of the rainbow, or the sparkling brilliancy of the diamond? There are no such elements; there can be no such until by some means, natural or spiritual, light, with its attendant sensations, be let into his soul; and if, owing to an organic defect in the physical organs, the natural method of informing the consciousness can not be successful, then there remains but one other way, and that is, the influx of those elements into his consciousness through inspiration.

Upon the same principle, those spiritual perceptions and affections which transcend the plane of earthly or natural experience, can not be communicated to the mind, except by the inspirations of the spirit. External or descriptive language can never supply the place of inspiration, no matter who speaks or who writes. The defect is in the *means* of communication, not in the communicator.

For this reason Jesus could not make himself understood by his disciples or the world. They had ears to hear the natural words, but not to perceive the spiritual significance of those words. Hence he left them as ignorant of the real nature of the kingdom of heaven, as when he first commenced teaching them. He told them that the reason why they did not understand his speech, was because they could not hear his words, for they were spirit and they were life. But he told them further, that when the Spirit of Truth should come to them, then would they understand what he had said unto them.

From the foregoing considerations, we are led to these conclusions: That external language, as a means of communication, can never be any more perfect in the transmission of thoughts, ideas, sentiments, etc., than is the understanding of the individual to whom it is addressed; that all written or spoken language is addressed to the understanding, and becomes to the individual what his understanding makes it to mean.

That no communication, clothed in external language, can become truth to all minds, until all minds, by being developed to its sphere, become infallible in perceiving its true significance; and that when the mind does perceive its truth, it will receive it upon

its own authority, and not upon the authority of him who uttered it.

That truth can not be taught by authority : it acknowledges no man as master ; it can be received only as it is perceived, and when perceived, it becomes its own highest authority. He alone can teach the truth who has it to teach, and when he has the truth, he speaks "as one having authority."

That all disputation about the inspiration of any individual, or any book, amounts to nothing, so far as making that individual or book-authority for truth. The inspiration of individuals, or books, will add nothing to the stock of truth in the minds of those who are not inspired to understand that which is spoken or written ; but they may and will add much of falsehood to those who receive their sayings as authority, without perceiving their truth.

Hence, we must perceive the necessity of coming into that condition of mind by means of which the Spirit of Truth can illuminate our understandings, and write upon our affections those more interior truths which pertain to our highest destiny ; and this we can do by complying with the language of the text : "If ye love me keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth whom the world can not receive, because it seeth him not, neither knoweth him."

FINITE AND INFINITE.

KEEPING in mind our definition of truth—that it is the perception by the mind of that which is—and beginning our investigations at a point of positive knowledge, so long as we keep demonstration based upon such knowledge, upon our side, we shall be certain of truth. But the moment we launch into conjecture, and make such the basis of our arguments, we shall depart from sure foundations and shall soon find ourselves stumbling in the midst of absurdity and falsehood.

In our investigations after the truth, it is essential that the subject be definitely before us, that is, that it be truly represented in our perceptions; and in order to this, accurate definitions must be given such as all can perceive and rightly understand.

In treating of existence in its universal sense we must distinguish between its mode of being and its mode of manifestation—between that which is infinite and perfect, and that which is finite and imperfect. For we shall find, on a rigid analysis, that there is a very wide distinction to or made between the being and the manifestation of being.

The infinite belongs not to space and time; that is, it can not be truly represented in space or time. Whatever can be truly perceived in time, as to duration, or in space, as to extent, must necessarily be limited, and that of itself contradicts the definition of the infinite, which signifies without limit. It is, therefore, safe to say that whatever exists in space or time is finite, and that any conception of being or existence which, in its expression, implies time or space, implies finity, and that being which necessarily ignores time and space, implies infinity.

Time and space may be defined to be *conditions of manifestation* as distinguished from *conditions of being*. Therefore, all manifes-

tations belong to the finite, that is, manifestation is finite. That which can be imparted, in the sense of separation, by one, and received by another, must be in *space* and *time*, and hence must be finite.

All forms as such must be finite. Form or figure is the limit of extent, and that which is limited is finite. Therefore whatever the mind conceives in form, it limits, and thus finites, and such conceptions can not be *true* representations of the infinite.

Quantity is necessarily finite. Quantity is conditioned in space, and is susceptible of increase and diminution. That which can be increased or diminished is not *infinite*. Thus no amount of finites can produce an infinite.

Number is finite, and can in no sense represent the infinite. The expression "infinite number" is an absurdity. Number implies succession, and all succession is finite, and no number of finites can produce an infinite.

There can be no proportion between the finite and the infinite, and hence no external relation. Proportion has respect to quantity and number; and quantity and number are finite. Relation can only exist when there are two or more beings maintaining in certain respects, separate existences. Such hypothesis brings them into number and quantity, and hence into space, and thus finites them.

There can not be two infinities in the same sense, because one would necessarily limit and restrict the other by its own existence, and would, in turn, be limited and restricted by the other, and thus both would be finite, and hence neither would be infinite.

There can not be one infinite and another finite in the same sense, because the finite would, to that extent, limit and restrict the infinite, and thus destroy the condition of infinity.

There can be no perfect communication between the infinite and finite, unless the finite be perfect to receive, which is a contradiction in terms. The perfect in the absolute sense is not capable of receiving, else it would not be perfect; for perfection implies the absolute or infinite of being and condition.

The infinite can not be truly represented by anything other than itself; hence it can not be communicated except by the communication of itself. Therefore the infinite can not flow out into

external language, and be truly symbolized by the finite, in space and time—for there is nothing in space and time by which to represent it.

The infinite can not come into the thoughts, ideas, and conceptions of the intellectual and moral faculties of the mind. The term *intellectual* is used in a technical sense, as embracing those faculties which are involved in the rational investigation, of subjects. The intellectual and moral faculties have to do with the investigation of relations and manifestations incident thereto. But all relations are based upon that which is finite and limited, and imply finity. Therefore whatever can come into the thoughts, ideas, images and conceptions of the intellectual and moral faculties, is finite.

Words or external language are but *signs* of ideas used to communicate thoughts, ideas, images, affections and sentiments from one mind to another: but as all thoughts, ideas, images, etc., belong to the sphere of relation, and are necessarily limited and finite, words, or external language can not be more significant than that which they represent, and must necessarily be limited and finite in their power of communication. Hence the infinite can not be communicated by means of external language, nor can any positive description or idea of the infinite be portrayed in such language.

That *wisdom* alone can be infinite which can not become more wise. That *knowledge* alone is perfect which is incapable of being increased. That *love* alone is infinite which can not be made more pure and all-embracing. That *will* alone is infinite which can not be influenced by externals. In short, He alone is infinite and perfect, who in his life, being, and action, is self-sufficient. Whatever is less than this the soul affirms to be finite.

From the foregoing it will be perceived that an ideal infinity can not be a true representation of real infinity, because the ideal is necessarily finite; that the qualities of the finite are inapplicable to the infinite; that whatever pertains to the finite as such can not pertain to the infinite; that the finite is but the negative of the infinite; that time as the sphere of manifestation, is but the negative of eternity as the sphere of being; that space as the

condition of manifestation, is but the negative of infinity as the condition of being.

Wherefore the infinite can be known only to itself, and it can know only of itself. It can be influenced only by itself, and this not in time but without beginning. These are among the absolute affirmations of the soul. To the infinite it will allow of no restriction or limitation. Its affirmations of the infinite are an expression of its infinite instincts, not a perception of its realities.

It is objected that inasmuch as the infinite cannot be embraced in the thoughts, ideas, images and conceptions of the mind, and hence cannot be represented by words or language representing signs of ideas, etc., therefore we can not discourse with any degree of certainty respecting the infinite—I answer, we can discourse respecting the finite, and can determine that whatever is finite, is not in that sense infinite, and also we can determine that whenever the infinite is treated as finite it is not treated as infinite, and hence is not treated truly. We can determine the properties of the finite as such, and know that such properties and qualities can not represent truly the infinite. And when such a representation is attempted we know the idea conveyed must be false.

But again, we have instinctive affirmations of the infinite, to be realized when we shall be born into the infinite; and although the realization is not yet present with us, the instinctive affirmation is thus. We have within us this affirmation: there is a primate cause of all things which in itself is uncaused. Every mind capable of comprehending at all the just and necessary relation of cause to effect affirms this necessity of the infinite and eternal, that is, the self-existent and self-sufficient. Thus also of duration; we have an instinctive affirmation that there can have been no beginning of the absolute of that of which duration is the finite expression. So also of extent; the soul affirms that the absolute thereof can not be limited.

These and the kindred affirmations of the soul enable us to discourse accurately respecting the infinite, so far as not to deny its being, or to confound the finite therewith. Further than that I do not propose to discourse thereof at present.

The conditions of the infinite are such that they will not admit of a beginning or of an end. The action which is conceived and

executed in time is, in that respect, finite; so also is that action which depended for its existence upon that which was prior thereto. The difference, then, between the finite and the infinite in action is—the finite is conceived and executed in time in reference to that which has been, or is to be; and the infinite is spontaneous, and independent of past or future consideration.

That all action had in respect to past and future considerations must be in time, and hence finite, is self-evident. Time implies succession; and where there is no succession, there is no time. Now, it is most evident that past and future can exist only in succession, and hence can exist only in time: wherefore, time is finite, and whatever exists in time, must also be finite.

But again: that all such actions in respect to past and future considerations are finite, is evident from their lack of self-sufficiency. All actions based upon *consideration* are the product of motives arising from such consideration; and the action proceeding therefrom is in such respect dependent, as well as in time. All dependent action is in time, because in succession; and is finite, because it is in relation. It is most evident that there can be no relation except there be number; and we have already seen that there can not be two infinities in the same sense; neither can there be a finite and an infinite in the same sense, for the existence of one limits and restricts the other.

Wherefore all doctrines attributing such action and such considerations to the infinite are self-contradictory and absurd; such are the doctrines of the "councils of the infinite," "his plans," "his decrees," etc. All such ideas are necessarily in time; and if in time, then past and future apply thereto. Thus, if there be any purpose in the infinite not co-existent with infinity and eternity (pardon the finite expression), then an eternity preceded the formation of such purpose. Then there was an eternity while the infinite was destitute of such purpose, which terms are self-contradictory and absurd.

Hence all ideas of frustrating or defeating the plans or purposes of the infinite are false. The ideas of disappointment, disapprobation, disturbance, etc., when applied to the infinite are false, and all doctrines based upon such ideas must be false.

Hence all doctrines of absolute antagonism between that which

is finite and that which is infinite, are without foundation. Antagonism can exist only in respect to the finite with the finite, not with the infinite and perfect. When viewed from the infinite stand-point, it appears that

" All discord, harmony (to the finite), not understood,
All partial evil, universal good ;
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right."

To suppose that antagonism can exist in respect to the infinite and perfect, is to suppose that such antagonism arises *within* the infinite, or *external* to the *infinite*. But infinite antagonism would be self-destruction. The law is, "a kingdom divided against itself can not stand:" beside, the perfect can not antagonize with the perfect; such is the absolute affirmation of the soul. But antagonism with the infinite can not arise *external* thereto, for that would be a contradiction in terms. There can be nothing *external* to that which is without limit.

I have thus presented these affirmations of the soul in respect to the infinite and the finite, and certain necessary deductions proceeding therefrom, for the purpose of indicating a course to be pursued in our investigations. We are to utterly ignore the infinite in being and action, or we must abide these affirmations of the soul. And whatever doctrine or philosophy conflicts with these self-evident affirmations, must be false, whatever else may be true.

For the infinite we can not ignore. Our entire conscious being affirms it absolutely. The unerring instincts of the soul proclaim it. The universal finite is a prophecy of it. It says there is and must be a cause uncaused; a self-existent existence, a self-sufficient being. There is the absolute of duration and extent in eternity and infinity.

Such being the affirmations of the soul, in all our investigations we must not assume as true that which necessarily conflicts with these affirmations. As nothing can be true in mathematics which conflicts with the absolute truths thereof, so can nothing be true in the science of mind which conflicts with the absolute truths thereof.

* Since with the infinite there can be no antagonism, whenever

there appears antagonism between the finite and the supposed infinite, it is the result of the false perceptions of the mind. The infinite has been rendered finite in our perceptions and understandings, and the antagonism arises out of our false representation of the infinite.

It must be apparent to all, that the Divine Being—by which is represented the infinite and absolute in being, affection and action, being Omniscient, Omnipotent and Omnipresent—will harmonize with himself in his works, if he do in his attributes. For all wisdom can not be mistaken; all power can not fail; and all-present must be all-embracing.

IDEAL GODS.

ALL efforts at bringing the infinite into the plane of finite comprehension, must fail. The mind in its perceptions can not rise above the plane of its unfolding. Hence the gods of every age and nation are always adapted thereto. The reason is very obvious: all the gods of which man has an idea are the creatures of his imagination, and must be manufactured out of such material as the imagination can furnish. The popular imagination can never be in advance of the mental development of the age, and consequently the popular god must be thus restricted.

The true God has never yet been revealed to society, for the simple reason that society has never yet advanced to that point where such a revelation could be received. The true God is not the subject of mental imagery.

The history of all nations teaches us that the gods of their worship are of their own creation, and they are usually fashioned according to their ideas of the National Head. Thus, before the days of the Judges and Kings, God was designated as God, Lord God, Jehovah; when judges were the chief rulers in Israel, then

he was the Great Judge. In the days of the Kings, he became "King of kings," and sat upon a throne with his scepter and crown. The old title is sometimes repeated from habit, but the leading idea of Kingship prevails.

Had we a god to invent in the days of Republicanism, he would become a President with his Cabinet. The idea of regal pomp and splendor, as applicable to the Divine, would have been exploded at the time the divine right of kings gave up the ghost, were it not for the reverend tenacity with which the people adhered to the letter of the Old Record; and as it is with the letter against it, the popular God is getting more democratic than he was in the days of David, king of Israel.

The religious element in man is the highest and best department of his being, but it must borrow all its imagery from the external; and the character and habiliments with which it clothes the god of its worship, must conform to its own external conception; consequently it can not create a god whose being and character shall transcend the sphere of its mental development. It may make an effort to magnify its image of God by striking off all conceivable limits, and say that he is infinite, but even then he is bounded by fogs and shadows.

But society is improving, not only in the arts and sciences—in its language and sentiments—in its intellectual and moral power—in its civil and social virtues—in its political and religious institutions—but it is also improving in its gods; it is beginning to get out of the wilderness of animalism in which the ancients wandered, and its vanguard is beginning to halt before Jordan; and if the people with their priests do not turn back for the leeks, onions and flesh-pots of Egypt, they will soon be permitted to taste of the milk and honey with which the promised land abounds.

ORDER OF DEVELOPMENT,

ACCORDING TO THE DIVINE METHOD.

MIND is that which perceives being and existence. It is, in the absolute, the consciousness of being and existence ; that is, being itself, consciousness itself, life itself, existence itself. In the outset, I distinguish between *being* and *existence*, using the term *being* in the infinite and unlimited sense, and *existence* in the limited and finite sense. Existence, in the sense in which I shall use it, has reference to the manifestation of being. Therefore mind is defined to be that which perceives *being* and manifestation of being or existence.

Hence that which is the subject of mental perception may be considered under three divisions :

1. Being itself, in its inmost or absolute nature, like the consciousness of consciousness, or self-perception.
2. Existence in its laws or principles of action.
3. In its phenomena or outmost sphere of manifestation.

Under these divisions, all that is, and all that exists, may be appropriately considered. In respect to the first or absolute degree of perception or affection, it can not be communicated by means of anything external ; that is, it can not be represented by anything other than itself, to itself.

In respect to existence in its laws and phenomena, it can be represented ; that is, existence comes into relation, and, belonging to a sphere of manifestation, is made known to the mind through the intervention of media, so that the portraiture of *existence* upon the mind is accomplished through the agency of media. Thus, in the sphere of phenomena, the image of a house, a tree, a flower, is portrayed upon the mind by the intervention of the medium of light. In the sphere of law, the mind is addressed by

the reflex action of the spirit in its study of the language of phenomena. In other words, the perception of the law or principle of action is but a more interior view of the phenomenon that is, in its nearer relation to its cause.

In accordance with the above, being and existence are to be contemplated in three discrete spheres, corresponding to cause, means and effect, or primate, mediate and ultimate. Thus, in the sphere of activity, first exists the cause; second the means; and thirdly, the effect; and each are discreted from the other. For example, I speak, and you hear my voice. First, the cause of the sound is the motion of my organs of speech communicated to the physical atmosphere; second, the atmosphere, as a means of transmission, extending from my organs of speech to your organs of hearing; and third, the sensation of sound, as an effect awakened in your mind.

Each are separated and discreted from each. My organs of speech are independent of the atmosphere, or of your organs of hearing in their mode of being; so is the atmosphere independent of my organs of speech, or your organs of hearing. And your organs of hearing, in mode of being, are independent of the atmosphere or my organs of speech; yet in the production of the result, they are related to each other, and without such relation they could not have produced the result.

So is it in the whole range of activity in the sphere of manifestation and action—this trinity of relation is indispensable to the production of any result; wherever an effect has been produced that demonstrates a cause and means preceding the effect. Thus, organization is an effect; and hence there are a cause and means by which such an effect was produced.

Hence all effects belong to the finite, and are to be considered in time and space; because we have already considered that whatever is in succession is in time, and whatever is in external relation is in space. Cause, means and effect are in succession with respect to the means and effect, and consequently are in such respects finite.

Hence it will be seen that all causes, when viewed with respect to their effects, and the means of producing the same, are finite, because necessarily in succession and relation. Therefore, all our

investigations in the sphere of means and effect will be conducted according to the principles and properties of the finite, and all causes found in such spheres will be sequential and finite.

There is the absolute of being, self-existent and self-sufficient; that is, self-diving, self-acting and self-impressing; and this we characterize as the Divine.

There is also that which represents the opposite or negative of such being—without life, without power or consciousness of its own, and in every particular it is the supposed negative or opposite of the Divine; and this we denominate matter or material existence.

The first or absolute of being we denominate the eternal, infinite and perfect, by which we designed to ignore time and space, and progression or improvement. The second we denominate finite, by which we design to affirm its existence in time and space; consequently in form and relation.

Thus we have what we denominate the infinite in being on one hand, and the finite and imperfect on the other—life, power and consciousness belonging to the divine *per se*; death, inertia and unconsciousness to matter *per se*.

The sphere of action and manifestation is to be found lying between the absolute and infinite on the one hand, and the finite and imperfect on the other, and constitutes the sphere of means by which the divine operates to produce forms and individualities through the instrumentalities of matter.

This middle sphere, or sphere of means, partakes of the characteristics of both extremes; that is, of the power, life and consciousness of the divine, and of the death, inertia and unconsciousness of matter; and forms individualities and personalities, determines the *departure* from the absolute negative, and the *approach* toward the absolute positive or Divine.

Consequently all manifestations in this sphere of means will show an advance from that which is below toward that which is higher or more perfect; and according to the advance will the characteristics of the finite become more indistinct, and those of the infinite become more apparent.

Between the Divine—by which is understood the absolute of all

power, life and consciousness—and matter unconditioned—by which is understood the absence of all divine qualities—intervenes a sphere of media as means by which power, life and consciousness are successively imparted to advancing forms and individualities, producing other forms and individualities, advancing regularly through successive *continuous* and *discrete* degrees from the absolute negative toward the absolute positive.

Thus this sphere of *means*, extending from the *non-conditioned* to the *all-conditioned*, presents every variety of action and manifestation, from the lifeless, inert and unconscious, to the Divine. Joining upon matter, we have electricity and magnetism, producing form in the mineral kingdom. 'At the next advance we have the introduction of a new principle producing organization, by means of which form is made receptive of life. At the next advance we have the introduction of another new principle, by means of which consciousness unites with life and form in the animal kingdom. But this consciousness is merely external in its character and perceptions; that is, it can perceive only the material forms of existence, and has no perception or affirmation of being at all. The next advance in the sphere of means is that by means of which a higher consciousness is attained; that is, a consciousness within the consciousness, or a consciousness of consciousness. This degree of conscious being can not only perceive and appreciate *forms*, but it can perceive beyond, and ascertain *relations* and sequential or finite causes. It can trace everything within the sphere of action and manifestation; that is, it can fully investigate the sphere of means, which is one manifestation.

Thus *being* and *existence*, taken together as a unit, are to be considered in a three-fold degree and relation; the Divine or absolute of being and existence, which I will designate *essential*; the opposing negative matter, which is denominated *material*, and the connecting media, which I will denominate *substantial*. Thus the universe of matter and mind becomes a trinity: the divine or absolute of power, life and consciousness, forming the highest member, and matter which is the negative of the divine forming the lowest member; and electricity, magnetism, vitality, nerve-

aura and spirit, forming the middle member of the triune, and becoming, the means by which the Divine acts in the sphere of manifestation.

The highest use of existence of which the mind can possibly conceive, is that of multiplying immortal conscious individualities, capable of endlessly unfolding and perfecting in every true perception and affection, by means of which the highest and most perfect happiness shall be enjoyed by the greatest number to the greatest extent of duration. This being the highest use of which the mind can have a conception, we will look to the general adaptedness of *being* and *existence* to the accomplishment of such an end or use.

We have already seen that all action and manifestation is finite, and tends from the finite toward the infinite. These expressions must be understood as highly figurative, so far as the infinite is concerned. First in the sphere of action and manifestation, *form* is produced. This is the first approach toward an *individuality*, and is accomplished in the lowest or mineral kingdom. To accomplish this, we have the action of electricity and magnetism upon matter, producing *form*.

The next step toward producing a complete individuality, is that of introducing *life* into *form*, which is done through the agency of the life-force, producing organization. This gives birth to the vegetable kingdom, and is really the manifestation of the connecting link between matter on one hand, and mind on the other. It is, so to speak, the *universal means*. The life-force is that principle which is central in the sphere of manifestation: it is central as between the *essential* and *material* of being; it is central as respects the perfection of individuality; it is that which unites the spiritual and divine with the material and finite. Its *central* position and agency will be more particularly noted hereafter.

The next step toward perfecting individuality, is by the introduction of conscious being into organized and living form. This is done through the agency of the nerve media, and gives birth to the third or animal kingdom. We have now *form*, *life* and *consciousness* combined in the individuality. If we are careful to

notice the order of advancement, we shall get some indication of the Divine method of accomplishing the *highest use*.

Beginning with *matter amorphous* and *unconditioned*, the first medium acting upon it is *electricity*, producing gases, etc. This does not amount to *form*. The next medium acting with, or through electricity, upon matter, is *magnetism*, or both together, constituting electro-magnetism, producing *form* in the mineral kingdom. Here, taking the three together in action, *form* is produced. This may be called the *triune*, producing *form*, or the first triune of manifestation. Now as form is the product of three agencies, so it must pass through three degrees before it can be completed.

The next advance, according to the Divine method, is that of introducing life into *form*; but, to do this, *form* must be advanced above the angularities of the mineral: this is done in the vegetable, and *form* is taken to its second degree in organization. So that here we have the *second* of *form*, and *first* of *life*, or individuality.

Following the Divine method, we see *conscious* being introduced into *form* and *life*, in the animal kingdom, through the agency of the nerve medium; so that here we have the third of *form*, or form complete; we have the second of *life*, or individuality, and the first of *conscious being*. It will be observed that, according to the Divine method, life and consciousness are not yet complete. Therefore we are to look for another advance before the highest use can be attained; for that highest use has respect to the perfection of conscious being or mind.

Taking the order of unfolding and perfecting of these uses according to the Divine method, the next advance is by the individualization of the Spirit medium in the human kingdom. Nothing is added to the properties and qualities of the animal. Man still stands in the animal kingdom so far as his physical nature or form is concerned. That having been completed in the preceding degree, it is merely an adjunct in this higher advance; so that here we have the third degree of life, or individuality—the second degree of mind, or personality. There remains only to be added the third degree of mind, or conscious being, to make personality complete, and we have the accomplishment of the highest con-

ceivable use of being and existence; and this third degree is attained by the influx of the divine into the consciousness, as will be demonstrated hereafter.

The general summing up, then, stands thus: We have, *first, form*; second, *individuality*; and third, *personality*. Beginning at the negative of being, matter, the first triune elaborates *form*, the second *individuality*, and the third *personality*; and during the elaboration, each passes through three degrees before it is completed. Thus *form* passed through the mineral, the vegetable, and the animal kingdoms; *individuality*, or life, passed through the vegetable, animal, and spiritual kingdoms; and *personality* passed through the animal and spiritual, and is perfected in the Divine. Therefore, we have the *triune* of *form*, the *triune* of *life*, and the *triune* of *mind*, in all consisting of seven discrete degrees of being and manifestation, and may be denominated the *triunes of triunes*.

The reason why the three triunes produce *seven* instead of *nine* is, because the middle member of the triune of *form* becomes the lower member of the triune of life or individuality; and the middle member of the triune of mind becomes the upper member of the triune of individuality, or life, so that the prime triune consists of *form*, *life* and *mind* united, by making *life* the center and means of the union of mind with finite form or matter.

In carrying forward our investigations, we shall have occasion to notice that the position of the medium of life, and the order of the triune of individuality, are mediatorial between mind and matter, and are the eternal means by which mind acts upon matter. In short, life and individuality may be denominated the prime mediatorial; and they are to the universe what electricity is to form, and what intellect is to mind. Electricity, life and spirit are the three mediatorials, of which electricity may be denominated the *minor*, and spirit the *major*, considering vitality as the *prime*.

The method of creation is also indicated by attending to the Divine order as it appears in the sphere of manifestation, and at once it contradicts the supernatural on the one hand, and the continuously progressive on the other; that is, it denies that God puts forth special power to create a new kingdom, family, class,

order, genus or species, or that the Divine in any manner whatever is the subject of special design or impulse; and it also denies that kingdoms, families, classes, etc., are the continuous development of that which is below them. Thus, while the Divine method denies that the first man was the supernatural product of special deific power, it also denies that he is the mere continuation of the animal, or the animal perfected.

According to the manifestations of the Divine method, matter of itself is dead, inert, unconditioned, and incapable of any manifestation of its own—that it is the mere recipient of conditions. It is the instrument of multiplying conditions and relations, begetting new forms, receptive of new conditions, out of which arise again new relations, etc.

According to the manifestations of the same method, there are diverse media intervening between matter and the Divine, which have an absolute being in the Divine, by means of which all Divine conditions—from the simple repulsion of the electric medium to the union of love and wisdom in the Divine—take place, each in its own sphere and degree; and according to the same method, all conditions are manifested through *forms* and *relations*. Thus the positive and negative conditions of electricity, magnetism, etc., are manifested through material forms. By means of the same they are insulated from each other, and, to a certain extent, individualized. They are thus caused to exert a peculiar influence upon conditions resident in other forms, which, in turn, begets new forms, receptive of new conditions, etc.

From hence arises the principle of induction, by which is meant the incorporation or embodiment of a new principle in a new form. It is called an incarnation when the principle is newly incorporated into a fleshly form. Thus we talk of conditions of electricity being produced by induction—of higher manifestations of godliness in the human form, being brought about by Divine incarnation, etc.

It is by the action of this principle of induction, or incarnation, that *forms*, *individualities* and *personalities* are begotten. *Forms* and *individualities* exist in *continuous* and *discrete* degrees; *personality* is alone in the Divine, and therefore does not exist in separate or discrete degrees; *form* and *individuality* belong to the

sphere of existence or manifestation, and consequently to the finite and relational of being.

The difference between a *continuous* and a *discrete* degree must be understood. A *continuous* degree is one where no new principle of life, action, or being is introduced into form, or the sphere of manifestation. Thus, degrees of heat, light, and electricity may be introduced into *form* continuously. Qualities may be intensified by continuous additions, as water may be made more salt, more sweet, or sour, etc. There are continuous degrees of development in the mineral, the vegetable, and animal kingdoms.

A *discrete* degree is one where a new principle is incorporated into form, individuality, etc.; as in passing from the mineral to the vegetable kingdom, the principle of life and organization is incorporated into form, by means of which a new race or kingdom of forms is begotten. So also in passing from the vegetable to the animal, and from the animal to the human. These different kingdoms exist discretely from each other, by the induction or incarnation of a new principle of action and manifestation.

The doctrine of incarnation is this: Everything capable of being individualized, that is, of being built up into a separate individuality, exists as a general medium, and is of the medium existing between the Divine and matter; and is that by means of which the absolute of power, life and consciousness acts upon matter.

Form precedes life, or individuality, and is that into which the individualizing medium is induced. *Form* pertains properly to matter, and is the mother, so to speak, of individualized life, or true individuality. *Individuality* is, to the medium of manifestation, what *form* is to matter; and the principles producing individualization in these media are, to these media, what the principles producing *form* are to matter. Therefore, when form is so elaborated and perfected by the agencies operating within the sphere of form, as to become receptive, by induction, of a higher medium, such higher medium begets its character and condition within such form; and, by so doing, raises it to a new discrete degree of action and consequent manifestation, giving birth to a new kingdom, etc.

By the induction of this new condition into *form* thus elabo-

rated and prepared, such *form* comes under another and higher law of development, and soon begins to put on an outward manifestation indicative of such higher law. It continues thus progressing and unfolding under such higher law by *continuous* degrees, until the mission of such higher law is complete within the sphere of its action, and a new discrete degree is called for, when the highest use of the new condition is fulfilled by bringing its most perfect work of form or of life into a condition to receive by induction, influx from the next higher medium.

Thus for illustration: Electricity and magnetism, operating in the mineral kingdom, completed their mission in one direction when they had so far elaborated and prepared *form* that it became receptive of life or the principle of organization; then by the induction of life into form, form came under a higher medium, and consequently was subject to other laws producing other forms, thus begetting new conditions and establishing new relations and influences. Form, now coming under the rule of higher laws, continued progressing by *continuous* degrees, until the highest form such new condition could of itself produce was attained; then, by induction, a new principle was incorporated, bringing *form* under a still higher medium giving birth to a new kingdom.

In this way the mineral, the vegetable, the animal and human kingdoms are begotten; not by any special or supernatural agency of the Divine, nor by continuous degrees of unfolding from that which is below, but by the induction of new principles into form and individuality, as soon as they became receptive of new principles.

One suggestion more, and I will have done, for the present, with this introduction to a treatise upon Spiritual Science. The great law of development, running through the sphere of existence or manifestation, is universal and uniform; and that is the law of commensurability. This law is manifest in the primal triune of the universe, running from matter, through the media, to the Divine. Everything unfolds under the law which governs in the construction of the musical scale; and that is the law of commensurability in *form* and *motion*.

This law is manifest in the relation and action of the primary media, which are the means by which the Divine acts upon matter,

producing *form, individuality, etc.* Under this law, the natural kingdoms unfold, and also everything generally and particularly within the natural kingdoms. All families, classes, orders, genera and species are subject to the action of this law of commensurability in *form and motion*.

These things will be demonstrated as I proceed with the subject. In the investigation of these phenomena and laws of existence, I shall necessarily confine myself to the sphere of action and manifestation which is finite and relational; consequently, this department of philosophy will not attempt to solve the primate—why, how, and what—of being; but will push its researches to the very threshold of the absolute, leaving each to receive of the absolute into his own consciousness, according to the condition of affections and consequent perceptions.

MODERN SPIRITUAL MANIFESTATIONS.

THOSE who have denied the genuineness of such phenomena have been obliged to shift their ground so often, that it is hardly worth the while to follow after them until they find some position upon which they can entrench themselves with a fair show of resistance. From the time the Buffalo doctors discovered the cause of these wonderful phenomena to be in the knee and toe-joints—through that eventful period when C. Chauncey Burr and "brother Heman" were investigating and demonstrating to the world a number of ingenious ways by which sounds could be produced, up to the time the learned Faraday traced all physical manifestations to the unconscious and involuntary muscular action of the medium—these phenomena have been extending and multiplying themselves throughout the world; and although many learned men—men like the Rev. Asa Mahan, of "giant intellect," have "explained and exposed" them, they do n't stay explained

and exposed; and according to present prospects they will demonstrate themselves to be genuine, unless they can be packed off upon the Devil.

I have a few simple propositions which I wish to submit for the consideration of those who habitually hold the Devil responsible for all their bad deeds, which are as follows:

1. If spiritual beings exist, and if man possess any faculty by which such existence can be perceived, then spiritual phenomena are among possible events.

2. If beings purely spiritual have ever been perceived by man, that demonstrates two things: first, that such beings exist, and second, that man possesses the faculty, under certain circumstances, of perceiving them.

3. If it is infallibly certain that spiritual beings have ever been perceived by man, then must man possess the faculty of determining such appearance beyond the possibility of mistake.

4. If man does not possess the faculty of spiritual perception to such a degree as to be able to distinguish with certainty spiritual phenomena from hallucination, then we can have no certainty that such phenomena have ever been seen.

Hence, the controversy between the believers in modern spiritual manifestations and the opposers thereof is really a controversy between Spiritualism and Atheism; and that system of philosophy which successfully accounts for the phenomena of modern manifestations upon any other than a spiritual hypothesis, consigns the world to cheerless atheism.

PHILOSOPHY OF PERSONAL PURITY.

And the eyes of them both were opened, and they knew they were naked, and they sewed fig-leaves together and made themselves aprons.—GEN. 3 : 7.

MODESTY has been ranked among the virtues, and has been so currently received as an indication of purity, that those not possessing the actuality, have wished to assume the appearance, of virtue. And hence not unfrequently do we see those who, in the language of the poet,

" Minceth virtue, and
Doth shake the head to hear of pleasure's name,"

and yet who are notoriously impure in their condition and actions.

There is much of this false and counterfeited modesty in the world among those who need aprons to hide their nakedness; and wherever it is put on as a garment, we may be assured that there is real nakedness to hide. The truly virtuous never find occasion to make a display of their virtues.

Self-examination and reflection will teach every one that modesty cannot be dissociated from a sense of impurity. According to the figure of our first parents, in their innocence they were not ashamed of their nakedness; that is, they knew not that they were naked. It was not until they had become transgressors—until lust had entered their minds—that they became modest.

In this respect, every man has been an Adam, and every woman has been an Eve; and so long as, in their thoughts and affections, they continued in their primitive innocency, they knew not the *nature* or the *need* of modesty. Our children never learn to blush until they learn to entertain impure thoughts and desires. To them all things are pure while they continue *pure*.

This will lead me into an examination of the nature and the *uses* of modesty, that we may determine when it is a virtue, and

when it is a vice; and, consequently, when it is to be encouraged, and when it is to be discountenanced.

It must be evident to all that modesty can not pertain to the absolutely pure in thought and affection—that it is not properly an attribute or quality of the Divine. The mind cannot conceive that God is modest. Such a conception is at once repelled as being inconsistent with perfection.

The perfectly innocent in thought and feeling can not know the fever of a blush. The dawn of shame will never mantle the cheek until the soul in its perceptions or affections has been polluted. And the pollution must enter deeper than the thought, to send the blood to paint the cheek, and throw the mantle of disguise over God's fair image. It must have entered into the affections, and have become a lust. Thought cannot disturb the blood except as it acts upon the affections; and where the affections are pure, impure thoughts can have no power.

A blush, therefore, is a confession, involuntary though it be, of the impure condition of the soul. Hence the disposition to drop the head, to hide away, to turn the face aside. There is an instinctive perception of a something deserving condemnation. It is the judgment of the Divine walking in the garden of the soul, calling after the transgressor, saying, "Who told thee thou wast naked?"

The mind can know nothing which has not come into its perceptions or its affections; and as impurity can exist only in the affections, the mind which has not cherished impure desires can have no perception of impurity. Hence it becomes a condition precedent, that before a mind can become modest from a sense of impurity, it must become impure; and it can retain such modesty no longer than it retains its impurity.

This truth can not be denied: whenever persons blush from a sense of impurity, they blush at the conception existing in their own minds; and unless they can furnish the conscious elements out of which the impure image can be fashioned, no such image can be fashioned therein. While they are strangers to such impure thoughts and affections they can not furnish such elements.

But as the mind which has no perception of impurity can not

in that sense become modest, so also that mind which has no perception of, or affection for, purity can not become modest. Therefore there may be two causes for the absence of modesty: first, a condition of innocency uncontaminated with impure thoughts and desires; and, second, a condition of abandonment without any perception of, or affection for, purity. The one may be defined to be *above*, and the other *beneath*, modesty.

The condition, then, of one said to be modest is not altogether pure, nor is it altogether impure. It is to be found somewhere between the absolutely *innocent* and the absolutely *abandoned*—between the shameless from a lack of impurity, and the shameless from a lack of purity. The conditions are two extremes, and modesty is the connecting mean.

Looking then at modesty in its true sphere, as partaking both of the pure and impure affections, we can determine its quality according to its proximity to the one or the other of these conditions, and it becomes a virtue or a vice according to the stand-point from which we judge. From the stand-point of purity it is a vice; from that of impurity it is a virtue; and as each judges from his own stand-point, we can very accurately judge of him by the judgment which he pronounces. Hence the rule of Jesus, "By what judgment ye judge, ye shall be judged."

By the same rule, also, we are justified in considering modesty a *virtue* in those who are advancing from the condition of abandonment to that of purity, for their modesty becomes an indication of returning life. It is a virtue in that it indicates a rising and improving moral condition in the once abandoned. And the more of moral life is infused into such an one, the more sensitive will such become, until all impurity subside, and modesty is lost in innocence.

But, on the other hand, when we see the innocent child becoming modest, we are assured that it is occasioned by the influx of impure thoughts and desires into that once innocent soul. It bespeaks the coming into life of lust which may ripen into guilt and shame. It is contemplating the eating of that forbidden fruit, and it sees its moral nakedness in prospect. Its blushes are the dawnings of shame, and may be prophetic of its degradation.

While one is impure enough to blush and hide the face for

shame, its prayer should be, "lead me not into temptation;" for where there is modesty enough to cause a blush, there is impurity enough to lay the foundation for temptation.

Modesty is a virtue in those who are ascending from a lower to a higher plane of purity; but it is a vice in those who are descending to a lower plane. That is, it is a virtue when tried by a lower standard; but when it indicates the dawning of impure thoughts and affections in the mind of the innocent, it is rather a vice than a virtue. In the ascending scale it may be denominated a virtue, because the subject is supposed to be more and more sensitive to the influence of purity; but in the descending scale it is to be deemed a vice, because the subject is supposed to be more and more susceptible to influences of impurity.

We have already seen that modesty is not a quality or attribute of the Divine; that it can not pertain to the being who, in thought and affection, is perfectly innocent and pure; that it can only be begotten by the inception of impure thoughts and desires. We have seen also that modesty is not a quality or attribute of the abandoned and reckless; and that it can be begotten in such only by the perception of, and an affection for, purity. Hence its language may be the utterance of incoming purity or incoming impurity in the soul.

Those who are descending from a higher to a lower plane of purity, blush from an influx of impure thoughts and desires; all such can be known to themselves and others by certain characteristic signs and tests, such as, first, according to the figure of Adam and Eve, a disposition to hide their lusts, and, second, a disposition to hide themselves. Previous to their transgressing, the primitive pair knew not that they were naked; but having their eyes opened by their lusts, that is, by the influx of impurity into their perceptions and affections, they discovered their nakedness, and immediately sought concealment.

This is the characteristic sign and test of descending modesty, or modesty as a vice. It is that condition of mind which can cherish impure thoughts and affections in its own soul, and can practice impure actions where there is no danger of discovery. It is the kind described by the poet when he made Iago say of the Venetian dames, "Their best conscience is not to leave undone

but keep unknown." This kind of modesty is seen in excess in the prude, and its tendency is to make all prudish. It attends the delinquent at every step of the descending course until total abandonment is reached.

This *descending* modesty becomes more conspicuous just in proportion as the subject thereof is bankrupt in real purity. A consciousness of impurity, and a fear of having the real character known or suspected, causes many a one to exhibit extreme sensitiveness at the expression of that which may be construed into an immodest remark. Such are ever ready to blush and turn away their heads, even when those of an ordinary degree of purity suspect nothing, and when it would be impossible to make the innocent understand that anything improper had been alluded to.

This *descending* modesty makes a great exhibition of itself in its pretended blushes, offenses and mortifications. It is exceedingly shocked in public at the mention of that which it practices with great complacency and delight in private. It has its things proper to be practiced, but unfit to be spoken of; proper to be indulged in for purposes of gratifications by some, but grievous, unpardonable offenses in others.

This kind of modesty takes great care to parade itself in public. It is manifested in the angry tones, the indignant gestures, contemptuous looks, and haughty bearing of the wounded prude. It is seen in the conduct of those who bolt from the room and slam the door behind them, when subjects of a delicate character are brought up for discussion.

This kind of modesty is merely external, and goes no deeper than appearance. Purity to it is a thing of form—a mere creature of fashion, born of legal license. Whatever the law allows, and public sentiment justifies, is never known to shock it. Such is the character of descending modesty, or modesty as a vice. It is the child of impurity begotten by the influx of impure thoughts into the mind under the influence of impure desires; it bespeaks decaying virtue, and is naturally allied to hypocrisy and deceit. Like every other vice, it is vicious in its associations and tendencies.

Individuals possessing this kind of modesty can not endure the

presence of those who have violated its forms. They can not enter upon the work of elevating and redeeming the fallen, because they fear contamination by their society. They can not go to the abodes of pollution and take the poor victims by the hand and raise them up, speaking words of encouragement and cheer to them, bidding them go and sin no more, for that would be setting bad examples and encouraging others in vice. Their descending modesty keeps them from all such places lest they should be polluted. Possessing weakly moral constitutions, there is great danger of their taking the infection should they come within the reach of such influences.

They can not discuss in public, questions of moral reformation, especially where chastity is concerned, because it awakens such immodest thoughts and feelings in their bosoms. Such is the impurity of their minds that they are certain to associate impure thoughts and feelings with any subject capable of such association.

They can not consent to have the unfortunate become the objects of sympathy and affection, because the influence would be pernicious in society. It would tend to remove the restraints to vice, and thus would open the door to its practice, thereby confessing their own sense of the weakness of virtue. They can not consent to remain, or permit their daughters to remain, where females of doubtful character are admitted, lest great detriment be done to public morals.

Different indeed is the character of that modesty which is a virtue. Begotten by the influx of *purity* into the mind of its possessor, it savors more of that "charity which suffereth long and is kind," which "is not puffed up," and "thinketh no evil."

The individual who is the subject of this kind of modesty, makes no show or parade of his virtues. Such are disturbed by the forms of impurity no farther than they betoken the spirit thereof. Knowing that impurity pertains to the condition of the affections, that which does not enter them can not pollute them; and being themselves pure in their affections, the mere forms of impurity have but little power to disturb them. To them impurity is a thing of substance. Every thought and act is pure or impure according to the *spirit* and *intent* thereof. When that *spirit* and *intent* is to elevate, redeem and save, nothing is impure; no subject

is beneath their notice or care. They can enter the abodes of vice and pollution, and converse with their inmates for the purpose of infusing into them moral life, and leading them forth to walk in the paths of virtue. Like their Divine model, they can eat and drink with publicans and sinners, without being contaminated by them.

This virtuous modesty can take the unfortunate by the hand, and whisper words of comfort and holy cheer to the despairing soul—bid it look up and live, and in the strength of its purity can look unblushingly into the face of the leering libertine and the sneering prude. It says to the weeping Magdalene, "Neither do I condemn thee; go and sin no more." It can discuss before the public any and all evils to which man and society are subject—knowing that everything is proper to be discussed if it be treated with a becoming spirit; and it can discuss all needful remedies with the same spirit. It is not choked with the falsehood and deceit of the prude, when it speaks the earnest convictions of the soul.

Virtuous modesty utterly ignores that base and counterfeited kind which the false and impure put on as a cloak to hide their nakedness, and teach their children to wear, for the same purpose. It does not parade itself before the public that it may attract its attention and win for itself a reputation. Possessing the condition of purity, it does not feel its need, and consequently it does not suspect that it will be suspected. It is not apologetic. It feels no need of apologizing for its conduct. It is self-sustaining.

There is too little of this kind of modesty in the world. Public modesty is merely external and hypocritical, because of the character of those who beget it. The character and practices of those who make public pretensions to modesty, demonstrate its false and counterfeited character. Their blushes belong to the face and not to the soul. They are put on before the world—not behind its bank.

What is that which distinguishes purity from impurity? What makes the one commendable and the other reprehensible? What is the character or quality of that act which determines it to be pure or impure? Is it a mere thing of form, or does it pertain to

the quality, the affection producing it? Said the man of Nazareth, "that which defileth a man proceeds from the heart—the affections." What, then, is that affection of the soul which is, in its nature, impure?

Examine the question as you will, there can be but one answer given. That act is pure which is free from *lust*; and it is impure according to the *lust* producing it. That mind is pure which is free from *lust*, and it is impure according to its indwelling *lusts*. So that *lust* is the distinguishing characteristic of impurity; and it is that condition of mind inducing lustful action which becomes reprehensible.

But the question arises again, What is *LUST*, and how is it distinguishable from the true impulse to action? Unless we can find a fundamental difference between the *true* and *false* impulse, then, indeed, we can not distinguish between purity and impurity, and the whole thing exists in a mere name. It becomes a thing of fashion.

It is not sufficient to trace it in its effects. That philosophy which can trace evil only in its effects, is not very profound, and can never be a certain guide to that which is good and true. While good and evil have respect to *ends* or *uses*, and not to the power producing them, yet they become good or evil according to the mode of applying that power. The life and energy in man working in his *lusts*, are essential to his well-being and destiny. The evil is in the false direction thereof, and the result is bad *because* the direction is false. Now, to get at the root of the evil, we must ascertain what this false direction is, and what causes it.

If we attempt to cure an evil by correcting its results, we shall fail of accomplishing our object; for while the cause remains untouched, new evils will be constantly resulting. If the stream, coming from the fountain, is impure, the way to cleanse the stream is to purge the fountain. Until that is done, the stream can never become pure. The philosophy of Jesus excelled in this: it laid the ax at the root of the trees—it cured the evil by removing the cause.

In another place I have defined lust to be the desire for self-gratification. It is the soul of selfishness stimulated into undue activity by neglecting the needs of the higher nature. Lust is

begotten by the misdirected action of the spirit. This will become most apparent from every point of observation. Man's lusts are prophetic of the undying energies of the soul.

When every need is abundantly supplied, man can feel no desire; and so long as they continue supplied he can not be otherwise than contented and happy. A desire for happiness necessarily implies a lack of it; and nothing can be more certain than that when every need is supplied man can feel the lack of nothing.

It is a well established fact that the fulfillment of every need is attended with an appropriate gratification; and the gratification will be proportionate to the dignity or elevation of the need.

Herein is to be found the philosophy of the negative morality of the animal. The animal is true to nature in supplying the demands of his being. He eats and drinks to supply the demands of his physical being, and not to gratify a desire; consequently, when the physical need is abundantly supplied the desire ceases, and the animal ceases to eat and drink. His physical nature being the highest and only nature which makes these demands, when they are supplied the animal is contented and happy. Consequently he is not running into excesses and vices like man, because there are no neglected needs stimulating him to action.

If man had no other nature with its needs than the physical, he would be content with simply supplying them, and consequently would not become the subject of lustful impulses; but possessing other and higher natures, with their attendant needs, the supplying of his physical wants is not sufficient. Unless the demands of his intellectual, moral and religious being are properly attended to, he will feel their disquieting influence calling him to further action; there will be ungratified desires stimulating him to activity. He will then mistake his actual needs for a need of happiness; and in seeking gratification he will unduly exercise some other faculty, and thereby increase rather than remove the difficulty.

The great mistake into which the lustful man falls, is in supposing that happiness is one of the needs. Happiness can never be wanting where true harmony prevails. True harmony is the need, happiness the result; consequently the *needs* of his being

have respect to the harmonic development of every department; and that can only take place when every department is properly supplied with that which is essential to its development.

With this view the man can not be happy while either his physical, moral, intellectual or religious nature is famishing. Therefore, if he does not attend to each and all of their wants, he must suffer; and that very suffering is the voice of God telling him of his perishing condition. Were it not for this admonition, he would necessarily fail of his true destiny. Were it not for the pain when our bodies are diseased, we should not know our danger until death had placed us beyond remedy.

The pursuit after pleasure or happiness is as unphilosophical as would be that practice which, to destroy the pain, would deaden or destroy the nerve, or would so intensify some other sense as to cause it to absorb the mind, and thus make it insensible to other things; not only leaving the first diseased action to finish its work, but creating disease in another department, thus rushing on with increased rapidity to destruction. Such is the practice and such the result of all pleasure-seeking action. Here, then, you may see the reason why "lust when it conceiveth bringeth forth sin, and sin when it is finished bringeth forth death."

It can not be denied, then, that the condition of the mind known as lustful, is that of desire after self-gratification; and it is more or less gross according to the plane in which it seeks that gratification—according as it is allied with sensualism or Spiritualism. But whatever may be the plane of its action, its character is essentially the same, and hence sensual and spiritual lust may exist harmoniously together.

This truth is exemplified in many ways. There are abundant examples where men have run into sensualism under the stimulating influences of spiritual and religious excitement. The cause of this is most obvious. They engaged in these spiritual and religious pursuits for purposes of self-gain and gratification; that is, from lustful impulses; and all their exercises are peculiarly of that character. Hence the more they partook of that excitement, the more lustful they became; and the stronger their lusts, the more likely are they to take a sensual direction.

This tendency has been observable among many sects of professing Christians, and especially among the clergy. The same has also been observable among a certain class of Spiritualists. The cause of it has been mistaken in each case. The infidel to religion has charged it upon religion, and the infidel to Spiritualism has charged it upon Spiritualism, whereas neither are the cause. The real cause is in the lustful condition of the mind, carrying its selfish action into the spiritual and religious plane, and in proportion to the strength of such spiritual and religious action will be the tendency to develop and strengthen lustful desires in their minds. It will be like any other exercise of their lustful natures seeking self-gain or self-gratification.

Lust, then, being the desire for self-gratification, we have the means of testing the purity and influence of public modesty, by determining the character of those who beget it; and if it shall be found that they are pure only in *form*, and not in *spirit*, it will not be expected that public modesty will become very efficient in promoting purity.

As there are a great variety of ways in which man may seek self-gratification, there are many ways in which this lustful condition may be manifested; but they all tend to produce the same character, and consequently to ultimate the same result. I shall not have time to dwell upon each of the several methods of lustful gratification; therefore I shall select one which is the most universal and pernicious, and make it the representative of the others. In doing this I must remind the reader "that to the *pure* all things are *pure*;" and if you feel any shock, it will be demonstrable evidence to you of indwelling impurity; for I shall be very careful to say nothing which can offend the pure in heart. Permit me again to remind you that every thought and act of the mind is *pure* or *impure* according to the *spirit* and *intent* thereof.

There is no character of lust more *universal* and *damnable* than that which pertains to the intercourse of the sexes. I call it most *damnable*, because of its fatal consequences to the physical, moral and religious well-being of society. He who made us from the beginning made us male and female, and implanted within us affinities for the companionship and society of each other. But

these desires have a higher and holier mission to accomplish in us than that understood and practiced by man.

There can be no holier and purer finite or objective love than that which weds the male and female souls together. In nothing finite can man become so self-oblivious as in bestowing his manhood upon the true partner of his bosom; and in nothing finite can woman become so absorbed as in him who responds perfectly to every demand of her womanly nature. When thus two souls meet and wed, the highest, holiest, purest love of humanity is experienced. In forgetfulness of separate self, they live for each other. In two such souls lust can not arise, for they twain are one flesh; but when they unite upon a lower plane their relations will partake more or less of lust. Each living in the selfish nature seeks to make the union a means of gratification.

Based upon this desire for selfish pleasure, the intercourse resulting from this union of the sexes is a lustful one. The institution of marriage, like all other human institutions, is an external one, and only proposes to regulate the external relations of the parties. It does not, as it can not, touch the soul. It does not impart love where it is wanting. It does not regulate the affections; it only determines legal rights and responsibilities. Like all other legal institutions, its government is one of force, not calculated or designed to make the comers thereunto perfect.

It is regulated by the law and public sentiment of the community, and its influence is to sanction whatever practice it regulates. This kind of influence is among the evils of all external legal institutions, when looked upon as a source of right. Institutions do not of themselves change the moral quality of actions. *That* has its basis in the act itself, and must be determined by that which produces it. That act or motive which is in itself *impure*, can never be made pure by legal sanction. The external institution of marriage does not aim at the suppression of lustful intercourse between the parties, either by its laws or by public sentiment. It only requires that certain forms and conditions, looking to legal responsibility and security, be attended to, and then it turns them together and makes legal and respectable their practices.

Think not that I am calling for the abolition of the institution of marriage, for I am not. In another place I will demonstrate its necessity and its use. It is as indispensable for the protection of society as any other legal institution, and will continue to be until very important changes take place in the moral and religious character of individuals and society. I am now considering the evils and abuses of the institution, or rather the evils which take place under cover of the institution.

That intercourse of the sexes which, under the direction of this lustful desire for self-gratification, is prostituted to the lowest and basest of purposes, is designed as the purest and holiest act of humanity. Its true mission is the highest—that of begetting immortality of character and constitution. It is, so to speak, the fundamental act, launching an immortal upon the ocean of eternity.

The law of procreation is such that the parent communicates not only physical constitution, but spiritual proclivities to the offspring. That act, then, which begets offspring, should be free from all impurities and imperfection, lest it communicate the fatal taint; and if that act which should be the purest and holiest of life, be the most lustful and polluted, vicious indeed must the consequence be.

It will not be denied that a vast majority of offspring are the fruit of lust, begotten by accident. Few, indeed, in their intercourse desire offspring, and are sadly disappointed by such a result. What else could be expected under such circumstances than that children, begotten in lust, born in lust, educated in lust, and licensed to be lustful by the law and public sentiment of community, should occasionally become monsters of deformity and impurity? It is not surprising that our towns and cities teem with lewdness and debauchery. It is not surprising that even the forms of law, and the prohibitions of public sentiment, are at times discarded under the consuming desires of lusts thus early and constitutionally implanted and fostered.

But the evils of this lustful intercourse are not confined to the children thus begotten; they extend in every direction, and cast a mildew and a blight upon everything within their influence. It tends to exclude from our bosoms that higher and holier love which ought to rule in its stead; it begets selfishness, distrust

and jealousy; it tends to destroy that true dignity and self-respect which alone can lay the foundation of true union of soul; and it not only destroys that purity of soul, but it tends to injure and destroy physical health and constitution.

Go into the churchyards, and read upon the tombstones the records of this destroying angel—young mothers with their babes lying side by side, victims of a husband's and a parent's lusts. Visit our cities and towns, and you will find young men without stint, who have consigned to an early grave the partners of love and victims of lust. You can not visit a promiscuous congregation in any section of the country, without reading in the pallid and sickly faces that meet the eye, the warrant of death which lust has signed, and appointed the husband the executioner; and well and faithfully is he executing the trust.

These things are known to the proud and fashionable world, and are made legal and respectable by the law and public sentiment of these fashionably modest people. It is a mortal offense to refer to such things, but it is highly moral and respectable to practice them. It requires no argument to demonstrate that the modesty of all such, when tried by the true standard, is a complete sham; it is a mere thing of *form*, and purity is a creature of statute begotten of legal license.

Said the man of Nazareth, who laid the ax at the root of the trees, "The lustful desire constitutes the individual an adulterer at heart." But what say the world? what say the Church? what say the ministry? Let their character and practice answer. Let their silence upon this all-destroying evil within the forms of law, proclaim their recreancy to purity, truth and God.

It can not be denied that under the religious and moral teachings of our spiritual guides, as well as human legislators, we have been led to understand that legal marriage sanctions such polluted intercourse between the parties, and takes away its impurity; that a minister's certificate would be a good plea in bar of lust at the court of heaven. Such false notions have been fatal to the elevation and redemption of the race, and man has prostituted the institution of marriage, as he does all others, to the lowest and basest of purposes.

FREE LOVE.

ONE of the great errors of mankind is in supposing that words and ideas are synonymous—that the same language communicates the same idea to all conditions of mind. Notwithstanding the experience of every day demonstrates the contrary, yet men are slow to perceive it. In the common use of language, care is not taken to be accurate, and words are made to signify very different ideas. We have only to look at our dictionaries to see a great variety of ideas attached to the same word; and we have only to notice the use of words, in common conversation, to perceive that men are not as accurate as their dictionaries in their use.

The word LOVE, in common parlance, is applied to a large class of affectional conditions. Thus we say a man loves himself, he loves his friends, he loves God. We talk of loving music, loving beauty, loving nature, loving science. We have our loves of appetite and of passion. The drunkard loves his cups; the libertine his sensualism; the sportsman his particular amusements. We love theaters, balls, routs and revels, and so on to the end of the chapter; and when we talk of "free love," each understands us to mean the freedom of love as he understands it.

Before we can determine what an individual means by free love, we must know to what class of affections he applies the term love; and before we can indorse his sentiment, we must be sure that he has not included the class of lusts in his idea of love. If he denominates that love which induces man to seek after self-gratification in the various planes of activity, we shall hold a very different opinion of the propriety of giving free scope to it, from what we should if his definition only included that class of affections which speak of constitutional needs.

Man ought to be free to supply the demands of hunger and thirst, but that is a very different thing from seeking the gratification of appetite. And while we commend freedom in the proper use of things needful, we ought to be careful not to extend license to our lusts, in the pursuit of that which is gratifying merely. We say of the drunkard, he loves his bowl; of the libertine, he loves to decoy innocence into his snare. Shall we commend freedom in such loves as those? By no means. Then, before we talk very loudly of FREE LOVE, let us first define our use of terms, so that all may know our meaning; let us know the true characteristics of the sentiment, love—and of the affection, lust—so as not to be liable to mistake the one for the other.

PROPOSITIONS.

THE physical and intellectual faculties of the mind are *finite*, and the ideas, thoughts and images of those faculties are necessarily limited and finite.

Hence whatever the human mind embraces in its thoughts, ideas and imagination, is necessarily limited, and rendered finite.

Hence the *infinite* in being is not the subject of the *thoughts*, *ideas* and *images* of the finite faculties of the human mind.

Hence if God is infinite in being, in respect to his character and attributes, he is not the proper subject of the thoughts, ideas and images of the finite faculties of the mind.

THAT existence which is capable of conscious perception is called mind; that which can only perceive the *externals* of existence—that is, the mere *facts* and *phenomena*—may be denominated *external* mind; that which perceives the *relations* of existence, and the *consequences* proceeding therefrom, may be denominated the *relational* mind; that which perceives the *essential* and *absolute* of existence may be denominated the *absolute* mind.

FAITH.

"AS A MAN THINKETH, SO IS HE."

MAN must have within himself the standard by which to estimate, try, measure and interpret that which flows into his understanding; and everything thus estimated, tried, measured and interpreted, is to him according to his standard.

Man can form no true idea of any existence without the true standard within his own conscious being by which to fashion such idea. Talk to the blind man of light, color, or any other form of existence which must reach the consciousness through the sense of sight, and you must forever fail of conveying to him a true idea, or of awakening in his mind a true perception of such existence, simply because he has not within his consciousness the standard by which to interpret your language. He may have a standard of his own, according to which he may fashion his ideas; but his standard can not be the true one, because he has never had a consciousness of light and colors.

The same would be true in respect to the deaf man. Having never had a conscious perception of sound, he has no standard within his consciousness by which he can interpret language representing musical harmony, discord, etc.

The man who never possessed the faculty of taste or smell, could by no possible external means be made to understand the true significance of sweet, sour, bitter, and the like, because he lacks the standard by which to try, measure, or interpret the meaning of such terms. The same is true of every physical sense and perception.

Now, unless a man has this standard within himself, by which to translate existence into his understanding, faith or belief can

not supply the deficiency. The blind man, hearing people talking about light and color, may believe that there are such things as light and color, but such belief does not make known to him the truth of such existences; it does not add one particle to his understanding, nor does it in the least degree qualify him for perceiving it when his eyes shall be open to perceive it. So far as he had formed erroneous ideas respecting light and color, before having a conscious perception of them, will those erroneous ideas be an embarrassment to him.

In the descriptions of physical objects, we often designate them by their color, or some other quality addressing the eye—as the color of the eyes, the hair, the complexion, the color of the forest; the sparkling brilliancy of the diamond, the transparency of glass, water, the brightness of the sun, the silver light of the moon, the twinkling of the stars, etc. The blind man, notwithstanding all his faith in light and color, not having the conscious standard by which to form true ideas of them, forms false ones, and those false ideas give complexion to every other into which the idea of light and color enters. Now, if the time ever comes when his eyes are to be opened, so that a true perception can be had of these things, he will not be able to distinguish them by his first or blind faith; he will be obliged to learn anew what is white and what is black, what is red and what green, and he will then learn that faith without understanding is of little value.

I am sent to school to learn mathematics, and my teacher puts into my hands a book of propositions to be committed to memory, and of problems to be solved. Instead of commencing within the range of my understanding, and teaching me to take things or truths which I do understand, and put them together, and deduce, to me, new truths, thus leading me on step by step, my teacher tells me to read the problems, and that no matter whether I understand them or not, I must look to the answer, and have faith to believe that they are correct. How much faith must I have in those answers to make me a good mathematician? How long would it take for such a course of study to qualify me to become a scientific engineer, or a competent professor?

It can not be difficult for any one to perceive that faith in a fact

or truth can not properly supply the perception of that fact, or an understanding of that truth—that without such perception or understanding, faith is of no value. Men may have faith as to the existence of facts and truths; but existence is one thing, and a perception or understanding of that existence is quite another.

It is a principle of mental action, that whatever is presented to the mind for consideration, if it make any impression thereon, must take some form under which to be contemplated. No material object can be named without creating some kind of an image in the mind. If I speak of a city with its streets, parks, public buildings and private dwellings, immediately the image of a city is created in the minds of those who hear; and if there are ten thousand present to hear, there will be ten thousand different images of such city in those minds.

If I speak of a personage, every mind at once forms some idea of the appearance of that personage, and he is contemplated under that imaginative form. If I speak of his size, the shape of his head, the color of his hair, etc., the image will be modified to suit the description.

If I present a truth or a doctrine for consideration, every mind wishing to consider it must first form some understanding of it, and must consider it according to the idea thus formed. My idea must become their idea, and my understanding must become their understanding, before they can perceive the truth as I perceive it, or understand the doctrine as I understand it. When we each perceive and understand alike, then the foundation is laid for a common belief or faith between us.

It will be perceived that faith, in the sense of belief, must rest upon testimony; and testimony only has reference to matters of fact. I believe, upon the testimony of men, that there is such a city as London. I may have no definite or true idea of the city itself, and the city of London, as it exists in my mind, may not be a real existence; yet I believe the fact of the existence of such a city. I have in my mind a knowledge of what constitutes a city—that it necessarily consists of a greater or less collection of private residences, public buildings, etc.; and out of these general ideas of what is essential to constitute one, I construct for myself the city of London.

I believe, upon the testimony of scientific men, that the earth revolves upon its axis, and performs an annual revolution about the sun ; and that the axis of the earth is inclined to the plane of the ecliptic, causing the various changes of summer and winter, and the like ; yet unless I have an understanding of the truth, belief only embraces the mere fact of such phenomena, and my understanding is not at all enlightened by such faith ; but when my understanding is sufficiently enlightened to comprehend the truth of such phenomena, my belief is changed to knowledge.

I may believe, upon the testimony of a good mathematician, that the sum of the squares of the two sides of a right angle triangle is equal to the square of the hypotenuse, and yet have not the slightest perception of that truth. My faith in such case only embraces the fact, but does not embrace a single principle or truth involved in such fact.

I may be led to believe in the existence of a supreme Intelligence and Power called God, and I may be led to infer such existence from everything I behold, and yet I may not have any truthful perception or idea of the nature and character of such Being. In such case, my belief is not in God, but in a matter-of-fact existence, which adds nothing to my understanding or real character.

I may believe that this Being called God has spoken to man, and made a statement of his will, and declared the laws of his government ; and I may believe that that statement is found in the Bible, the Koran, the Shaster, or the book of Mormon, according to the testimony I have received and the conviction it has wrought upon my mind ; but all this does not involve an understanding of the doctrines of the Bible, the Koran, the Shaster, etc., and consequently does not involve a faith in those doctrines. I may be as utterly unenlightened in respect to the true significance of those doctrines as one who had never heard of the existence of such books.

Thus it will be perceived that faith in the existence of a truth or principle as a mere fact, is not a faith in the truth or principle itself—but at most, in our idea or perception of it. The term faith can not properly be applied to truth or principle beyond its mere matter-of-fact existence. We sometimes say we have faith

in the power of truth to destroy error; we have faith in the equal workings of justice, and the like. But by this we mean we believe that such and such results or matters of fact will occur.

The term faith is sometimes used in the sense of confidence or trust, and hence we hear of "plighted faith," and also of breaches of faith, or violations of trust. We say we have faith in God—that is we have confidence and trust that what he promises he will perform—that he will do right—that he doeth all things well. And this kind of faith may exist in the mind without any true enlightenment; it may exist under such circumstances, and to such an extent, as to prevent true enlightenment. As the first kind of faith must have its foundation in testimony, so this last kind must have its foundation in that which should produce a rational conviction of the worthiness of the object of our trust and confidence. But more of this kind of faith hereafter.

We will now return to our first proposition. Man must have within himself the standard by which to estimate, try, measure and interpret that which flows into his understanding, and that which flows in will be to him according to that standard.

According to this proposition, man can know of the existence of anything no further than such existence is truly represented in his understanding. His knowledge must be confined to his understanding. According to this proposition, man can believe in nothing any farther than the true idea or conception of that thing exists in his mind; for his belief must conform to his idea or conception of the thing to be believed.

Hence it follows that man's knowledge must be limited by his understanding, and his belief by his ideas or mental conceptions of the subjects of his faith. Especially is this the case in respect to all matters of truth and doctrine. Let us try this question. You present me with the Bible, and tell me that it is the word of God, and that all of its doctrines are doctrines of eternal life, and that you believe every one of them. I enquire, what are these truths of the Bible? The mere presentation of the book does not make them known to me. You direct me to study them that I may find them out. I commence reading the book, and forming ideas of the meaning of the language used. So far as I succeed

in truly understanding the doctrines as the book sets them forth, I may believe in the doctrines of the book: but if there be any doctrines or truths which I misunderstand as the book sets them forth, my faith will be in my ideas or conceptions of those doctrines, and not in the real doctrines.

In either case, whether I form correct opinions of the doctrines and truths of the book or not, my belief is in the ideas and conceptions I form, and not in the truths of the book any farther than they are correctly represented in my mind. You believe in the doctrine of justification by faith; but what is justification by faith? You must form some idea of the meaning of that expression—then your faith is in your idea of its meaning, and not in the doctrine itself. But suppose you have misinterpreted the meaning of that expression—your faith is not in the Bible doctrine of justification by faith, but in a false and erroneous representation of it, in your mind.

You, as an orthodox believer in Christianity, believe that Christ died to save sinners. Now what do you understand by the expression "Christ died to save sinners?" You must form some idea of its meaning, and your faith must conform to that idea. Supposing your understanding to be erroneous (and unless you are infallible in your understanding it is liable to be) do you in that misunderstanding believe the doctrines of the Bible, or do you not affirm your error to be God's truth?

But you may say, "I do not interpret the word of God; I leave the word to interpret itself." Here then you are liable to a double error. You must exercise your judgment and understanding to determine what part of the word shall be taken to interpret another part, and this involves the necessity of your forming an idea of the meaning of two parts of the word instead of one—one in respect to the meaning of the passage to be applied, and another in respect to the correctness of the application. If you err in either, your idea of the word will be false—and your faith will not be in the word, but in your false understanding of it.

Thus it is with every doctrine of the Bible or of any other book. No man can confidently affirm his belief in the doctrines of the book, unless he can be sure that he has the doctrine correctly represented in his mind; for so long as there is a liability

for him to misunderstand, his belief may be in anything but the real doctrine which he thinks it embraces.

Thus with doctrines which are received upon authority merely—man can have no true faith in them. If man perceives the truth in its real significance, he has a higher sanction for receiving it than authority can give. If he does not perceive it, authority can not give him an understanding of it, and if he attempts exercising faith in respect to it, his faith is in the authority and not in the truth; for to his perception the truth has no existence.

No truth exists to the mind any farther than it exists in the mind. This is the same thing spiritually which I have before illustrated physically—to wit, that nothing exists to the mind except as it exists in the mind. Thus before the discovery of the planet lying beyond the orbit of Uranus—it had no existence to the minds of men. When certain influences were detected indicating the existence of such a body, those who discovered influences began to form ideas of the existence of such a body, and were fully confirmed in them when the body was actually discovered. But until such time it had no existence in the minds of men; and since its discovery it has only such an existence to the mind as these discoveries have enabled men to form ideas respecting it. Their ideas of distance, size, etc., compose pretty much all the real existence the body has in the mind. So is it in respect to all physical existence. The earth, the sun, the universe, are different existences in almost every mind. They are large or small according to the ideas we have of them. So is it with the different animals, plants, minerals, etc.—they have no existence to the mind until they, by discovery, are made to have an existence in the mind; and even then their real existence to the mind is limited by our mental ideal of them.

Upon the same principle the mind can only know truth by a perception of it. It may believe that, as a fact, there are truths; but that belief neither creates nor reveals the truth, and the mind can never receive and embrace the truth any farther than it flows into the understanding.

This proposition respecting truth is fundamental. There is just as much truth to a mind as that mind can perceive, and beyond its capacity to perceive truth, there is no truth to it.

Hence its unfolding in capacity brings it into higher spheres of truth—that is higher truth flows into its understanding.

From the foregoing considerations we can learn what estimates to put upon the value of what is popularly denominated faith, especially in those doctrines which do not address themselves to the understanding, but only to the credulity of men.

We have seen that simple faith in the existence of a fact or a truth, does not reveal to the mind the nature of that fact or truth—and consequently adds nothing to the understanding of the believer; that even this faith is not in the real fact or truth, but only in the believer's idea of it, and is as liable to be erroneous as the believer's idea is to be false; that no doctrine can be infallible to any mind any farther than that mind can be infallible in its understanding of it. For the question of its perfect truth must also include the perfect understanding or perception of it, for truth belongs to the understanding. Hence faith can not give us understanding, and for that purpose is of no avail.

But faith may stimulate us to investigation. We may believe there are truths involved in certain phenomena or doctrines, and faith may stimulate us to search for them. If in the exercise of our powers of investigation, we ascertain those truths, faith indirectly has been of service; but if we do not find them out, our faith will not make them known.

Faith has no positive quality of its own separated from the will and the understanding. The man who has an enlightened understanding and a true impulse, may bless others and be blessed himself in the exercise of a true faith, and upon the same principle he who has a false understanding and an impure impulse, will curse others and be cursed himself in the exercise of his false faith.

Faith is as liable to be strong and zealous in things false as in things true, and hence is as liable to work mischief as good. What shall be its fruits, in general, depends upon whether its convictions be true or false, its motives good or bad.

It is faith which causes the Hindoo mother to give the babe of her bosom to the crocodiles; faith casts the idol-worshiper beneath the car of Juggernaut; faith sends the Mahommedan pilgrims to the shrine of Mecca, and the Christian pilgrim to the holy

sepulcher; faith has planted the cross and nailed Jesus of Nazareth to it; faith stoned Stephen; faith has lighted the torch and kindled the faggots around many a martyr.

Since faith does not enlighten the understanding—does not purify the affections, and only works for good when guided by true wisdom and impelled by a true impulse—to be overstocked with faith or credulity is of itself no virtue, and often proves to be a vice.

I propose in the next place to examine some of the evils flowing from the exercise of a blind faith in doctrines whose truths do not flow into the understanding.

And, first, such faith becomes an almost insuperable barrier to reception of truth. This fact is illustrated by our every-day's experience. Take the devotee of any religious faith, and there is no mind more hopelessly shut up in ignorance and bigotry. It has little or no perception of truth, and less love for it. The meagerness and paucity of its mind is stamped upon the countenance. It is ready to condemn to death, temporal and eternal, all who advocate truths conflicting with its absurd dogmas. It is ready to approve and sustain any and all criminal practices for which it can find sanction in its book of authority. It pronounces nature and her teachings infidel, because science presumes to speak contrary to its false creeds. It demands that the voice of reason shall be hushed in eternal silence, lest she upbraid such bigotry and superstition. It dwarfs the intellect and dries up the generous sympathies of the soul.

This kind of blind faith is suicidal in its nature and influence. The intellect demands for its nourishment, in order that it may develop and expand, truth, simple and digestible. It must be left as free to investigate all subjects as God was free to give it powers of investigation; and it is only by this freedom to investigate that it can live and grow up into its perfect stature. Its birthright is "*all knowledge*," and whoever would circumscribe its sphere of investigation, would deny to it its God-given privileges.

Furthermore, this kind of faith destroys the affectional nature. It looks upon those who do not subscribe to its dogmas as enemies of truth, of God, and of that upon which the salvation of the world depends. Its language is "crucify," "crucify," and

although the inquiry is made, "Why, what evil hath he done?" still the cry is, "crucify him," "crucify him."

Why can not the Christian convict the Mohammedan of the absurdity of his doctrines? Because the Mohammedan bases his belief upon the authority of Mahomet, and will not submit to the teachings of reason. Why can not the Jew be converted to a faith in the doctrines of Jesus? Because of the authority of Moses and the prophets. Why can not the Mormon be made to see his delusion? Because of the authority of the Bible, the Book of Mormon, and Joseph Smith. Why are millions of Catholics bound down in ignorance and a pernicious superstition? Because of the authority of the Pope, the Church, the Bishops and the Priests. Why is all Protestantism waging a relentless controversy about senseless dogmas, forms of worship, and idle ceremonies? Because of the authority of the Bible, and of its constitutional expounders.

These and ten thousand other facts proclaim some of the evils of this blind faith in doctrines the truth of which does not flow into the understanding. If all this bigoted faith would cease, and in its stead a desire to know the truth and to obey it, would spring up, the redemption of the race would be materially hastened, and truth would be mighty to the pulling down of the strongholds of error.

But the evils of this false faith are not confined to this life alone; they extend far into the Spirit-spheres, and it is in respect to the evil in the Spirit-spheres that my attention has been called to this subject at this time.

It is thought by some that certain forms of faith, although perhaps not true, are safer to be indulged in than others; that persons dying in the triumphs of faith give better assurance of their happy condition after death, than those who have never embraced any particular form of religious faith. No greater delusion can possess the mind than this. That very faith which may have caused such shouting in the dying hour, may be the cause of more darkness and doubt in the Spirit-world—may be the greatest impediment in the way of the reception of truth, of any and all other things combined.

The fact that a being dies in the triumphs of faith, furnishes no

reliable evidence that there is any truth in his hopes or expectations. This we can know from the very great diversity of faiths which have shouted in triumph in the hour of physical dissolution.

The Pagan has approached death in triumph, and will do so again. Socrates went to his death, tranquil and happy in his hope of immortality, and in an eternal residence with the gods and the spirits of the good. Those Pagan devotees who inflict upon themselves such pain and torture, and not unfrequently death, go with unwavering confidence to their spiritual homes. The Mohammedan dies in triumph, expecting to enter the sensual Paradise promised him; and the red man of the forest, when he leaves his wigwam well ornamented with the scalps of the enemy, and his war-club yet reeking in blood, goes with joy to receive the approbation of the Great Spirit. But all this proves nothing for the correctness of the particular faith cherished by the dying believer. Guardian-spirits may draw near us in the hour of death, notwithstanding our false belief, and our spiritual sight may be so far unfolded that we can perceive their presence; and we may mistake them for St. Peter at the celestial gate, and shout for joy supposing ourselves soon to be ushered into that heaven of which we have so fondly, yet so falsely, dreamed.

The particular form of our faith has less to do with our progress in the Spirit-world than the spirit and temper with which we cherish it. The man who dies without any faith in immortality or God, finds his immortality as soon, and often as well, as he who has cherished that belief all his lifetime. The man who denies the existence of God, and goes to the Spirit-world an atheist in his faith, may find God sooner, and love him better, than many a pious and devoted bigot who has spent half his time in praying to, and ignorantly worshipping, the god of his imagination.

The reason for this is very obvious. The atheist even is often nearer the truth than the religious devotee; his life has been more in accordance with the demands of his spiritual nature; he has exercised more truly and sincerely his intellectual and moral powers. Even nature in her silent yet eloquent teachings, and which, to him, has been the god of his adoration and

praise, resembled more truly and justly the only living and true God, than the being the bigot has worshiped and prayed to as God.

The so-called atheist invested nature with God; the bigot divorced nature from God. The atheist, in learning to love God's creatures, learned somewhat to love God; the bigot, in despising the works of the Creator, despised the Creator. The atheist loved truth and purity for the Divine excellence inherent in them; the bigot had no respect for them any further than he hoped they would secure his own good. The atheist was too true to the teachings of nature, and the deductions of his rational faculties, to believe in the existence of such a god as theologians presented to him as the object of his faith and love; the bigot, either too ignorant to investigate, or too indifferent to make the effort, was willing to take his god ready-made.

If the atheist did not believe in the existence of God upon the false reasoning of the theologian, it was because his intellectual powers were too strongly developed to be deceived by their sophistry and false logic. (Here permit me to remark that, had I no other evidence of the being of a God than such as I have heard presented by theologians, I should be an atheist still.) The theologians now claim that, to destroy confidence in the authority of the Bible, is to destroy the foundation of all faith in the existence of God, thereby admitting that all the reliable evidence they have of such a being is in the authority of a book. If the atheist, upon an examination of the question of authority, was obliged to decide against it, he had the manliness to decide for himself that which the bigot referred to an unscrupulous and interested priesthood.

But I am speaking of the atheist as though there were a real and not a mere imaginary difference of faith between him and the many believers in the existence of God; the difference is more in name than in principle of belief; that which the religionist calls God, the atheist calls nature. The estimate which the atheist places upon the wisdom, goodness and power of Nature, often very far transcends the estimate which the religionist places upon the God of his worship. The atheist recognizes all those manifestations, and praises all those excellences which the religionist

ascribes to God, and rejects much of what is false and absurd in such ascriptions.

The religionist who ascribes to the God of his worship selfish impulses—the passions, such as anger, hatred, jealousy, revenge—or changeableness, such as sorrow, repentings and the like, is infinitely more an atheist in respect to the true God than the professed atheist; and just in proportion as these ideas enter into his conception of God, will he find himself further from perceiving God than the man who has no ideas or faith upon the subject.

The influence which a false faith has upon a Spirit in the Spirit-world is the same that it has in this life. The man who receives any set of doctrines as incontrovertible truth, upon authority merely, without having an understanding of their truths, has within himself a false standard by which to determine truth, and his standard being false, no truth will harmonize with it. Now so long as he adheres to his false standard, there is a natural repulsion between him and truth, and consequently he can not develop: such an one is spiritually in the condition of a dyspeptic, who, if he takes food into his stomach, can obtain neither pleasure nor nourishment from it. So with the spiritual dyspeptic; if he perceives a truth, it will not harmonize with his false dogmas, and he must either give up his favorite doctrines, or give up the truth; but being wedded to his authoritative belief, and never having looked for truth outside of it, he thinks it safer to hold on to his faith, and so he rejects the truth.

It may seem strange, but it is nevertheless true, that there is sectarianism in the Spirit-world as in this. And why should there not be? The loves and delights of the Spirits continue; also their thoughts and opinions; they learn there as they learn here; they try all that they receive by the same standard; their principles of reasoning are the same; they are liable to assume false premises and make false deductions. That these things are so, modern manifestations have freely demonstrated; that they would be likely to be so, reason affirms.

I have already remarked that the particular form of a man's faith has less to do with his condition in the Spirit-world than has the spirit and temper with which he cherishes it. The impulse which controls his actions, or his ruling love, will determine his

sphere. If it be selfish and lustful, he will seek the sphere of lust, and his particular belief will not keep him from it. If it be moral or scientific, he will seek the second or spiritual sphere, whatever may be the form of his faith; but the spirit and temper with which he adheres to his belief, will have much to do with his progress.

He who earnestly and sincerely desires to know the truth and obey it—who is free to investigate all things that he may be truly enlightened—has nothing to fear from erroneous opinions which he may entertain. His love for truth being strong, there is such an affinity between him and the truth, that as fast as his mind expands, truth will flow in and expose his errors, and they will give place to the incoming truth, and in a short time the truth will make him free indeed.

But it is not thus with the bigot; he loves his sect or creed better than he loves the truth, and he will reject the truth rather than give up his creed. That this condition of mind exists, we know. There are many in every community who dare not investigate, lest their errors should be exposed. There are those who say if their faith is false, they do not wish to know it; that if their religion is a delusion, they do not wish to be undeceived, because it is a glorious delusion, and they are happy in it.

Can any one doubt that such love creed and sect better than the truth—that they love their own emotional pleasures more than they love the delights of that freedom which truth alone can give? Such men may shout in the dying hour, and proclaim their faith and confidence in God, but it is a false and deceptive hope, and one which in time they will find to be so.

A sectarian faith will be injurious or not, according to the influence it has over the freedom of thought and the purity of affections. That faith which works by love and purifies the heart is a faith that will aid much in the redemption and salvation of the Spirit; but that blind intolerant Pharisaic faith which closes the mind against any truth lest it should interfere with cherished opinions, brings the believer in a worse condition than even those of the lowest class of lusts. It was in view of the effects which this bigoted faith had upon the mind that Christ pronounced such words upon the old Scribes and Pharisees, and told

them that even the publicans and harlots would pass into the kingdom of heaven before them. It was in view of the same truth that he exclaimed, "How can ye escape the damnation of hell!"

Of all classes, none perhaps are more hopeless than the bigoted Pharisee, and so Christ represented them. Exalted in their own estimation near to God; righteous above all others, shut up in their own conceit, proud, vain, idolatrous, worshiping the false God of their imagination, proclaiming everything of the Devil which does not harmonize with their own works, opinions and affections; they stand forth in opposition to the true God, to all truth, to every generous and noble impulse, proscribing and damning all.

In every age of the world claiming to be the peculiar children of God, they are the most alien of any; professing to be the most righteous, they are the enemies of all righteousness, the persecutors of all true men and women; professing all purity, they are the greatest slaves to selfishness and lust; claiming to be in the only way that leads to heaven and God, they "shut up the kingdom of heaven against themselves," so that they "neither enter in themselves nor suffer those who would to enter in."

PROPOSITION.

THE Omnipresent can not be considered in *space*, neither can the *self-existent* and *eternal* be considered in *time*.

Hence *heaven*, in respect to God, can not be in *space*, nor can the things of heaven be in *time*.

Hence all ideas of heaven as a locality where God dwells, or has his throne, must be *false* and *idolatrous*.

Hence all descriptions of heaven by *measures* and *bounds*, when understood literally, must be *false*.

Hence the idea that by *getting* into a certain locality we come into heaven, is untrue.

Hence the doctrine that the Divine presence can not be manifested, and heaven attained on earth, is false.

SPIRITUALISM AND ITS OPPONENTS.

THOSE who most strenuously oppose Spiritualism, often assign for a reason that it is so contradictory and absurd in its teachings that no one can know what to believe, admitting that the communications come from the Spirit-world. But contradiction and absurdity in the supposed teachings of Spirits lay no foundation for rejecting the fact that the teachings are from the Spirit-world, any more than the contradictions and absurdities of the theories of those who oppose Spiritualism demonstrate that they are not from this world.

The explanations given by those who have written against Spiritualism are as contradictory and absurd as anything which has purported to come from the Spirits; and I suppose we should be thought uncharitable if we therefore concluded that all the writers against Spiritualism were ignorant and hypocritical liars, real devils, trying to ruin the world. The Buffalo doctors, after a thorough, careful and honest investigation, if their account may be credited, came to the sage conclusion that the sounds were produced by the "snapping of the toe and knee-joints;" and to account for the production of sounds in different parts of the room, they made the astounding discovery that the "ear could not locate sound." This explanation was at once accepted by the opponents of Spiritualism as a full solution of the mystery, and it was expected that these wonders would then cease.

O. Chauncey Burr, seizing upon the hint of the learned Buffalonians, took his brother Heman and commenced experimenting to see in how many ways he could make sounds, and he claimed to have discovered over fifty different methods of producing these sounds; and so he became a missionary of the opposition school, and went about the country exposing the "humbug"

through the toeship of Brother Heman. The farce seemed to promise well for a time, but after a while the community came to think that whatever might be that which this missionary was endeavoring to expose, the exposition itself was a humbug, and so that missionary ceased his labors, and Spiritualism went on.

After a time a further cause of these phenomena was discovered. The theory of the Buffalonians and of Burr was decided to be a humbug, and those who had received it had been humbugged, but now the real cause was clearly discovered. These sounds were produced, and tables were moved by simple electricity, and these electric discharges were regulated by a sort of *unconscious* intelligence in the circle! The opponents of Spiritualism, greedy as ever to have the mystery explained without calling in the aid of Spirits, seized upon this as a final settlement of the question; and the pulpit and the press took up their trumpets and spake to the people, and told them that the problem was finally solved—the mystery was explained; electricity had been performing all these wonders. And the people said, Amen. This explanation would have answered the purpose very well, had it not been that the manifestations would not conform to the known laws of electricity; and beside, the most delicate electrometers denied the presence of electricity even when operations of the most powerful character were going forward. So the Spirits would not down at the bidding of electricity.

But the opponents of Spiritualism were not to be defeated thus. Next came the learned Faraday. Now we are to look for something great and decisive on the question. The opponents had been humbugged three times, and according to the old adage, "Three times and out," it was not right to ask them to be humbugged a fourth time. But there is no limit to their patience. The learned Faraday discovered that the movement of tables, etc., was occasioned by an involuntary contraction of the muscles of the medium. He had constructed some very ingenious apparatus by means of which he had detected that fact, and there no longer remained any question on that subject. The pulpit and the press spake again and again; the opponents responded, Amen—so mote it be.

But here again facts would not conform even to the learned

Faraday's explanation. There were hundreds of thousands of people who had witnessed manifestations of great power where the medium was in no way connected physically with the object of potential manifestation, and it was therefore certain that such power did not originate in the "involuntary contraction of the muscles of the medium." There were thousands of little children not ten years old who knew that such an explanation was a humbug; and beside, Dr. Hare of Philadelphia, by divers experiments, demonstrated the existence of such force entirely disconnected from the muscular agency of the medium. So the incredulous people were humbugged a fifth time, even by the learned Faraday of whom they ought to have expected better things. But they took it heroically, and stood ready for another trial.

Then came Rogers and Dods with their theories of the automatic action of the back-brain; and of involuntary and unconscious contingent action proceeding from "brain-centers;" and of power proceeding from "nerve-centers," all of which, to the mass, was as unintelligible as the "jargon of Babel." Yet the world most eagerly accepted the theories as a philosophical explanation of the "spiritual humbug," although the explanation was a thousand fold darker than the mystery it proposed to solve, and was another illustration of mistaking words for ideas.

Then comes the report of the Congregational clergymen of New-York and vicinity through their committee. Although the spiritual "humbug" had been so often exposed, it would not stay exposed; like Banquo's ghost, "it would not down." And after a patient and thorough investigation of the facts and phenomena coming within the observation of the committee, they are constrained to say that no other hypothesis than a spiritual one will account for the wonderful manifestations. The "PNEUMATIC" and "apneumatic" theories are compared, and they decide in favor of the pneumatic theory; but they considered the doctrines the Spirits taught as contrary to the doctrines of the Bible, and therefore the manifestations were from evil Spirits, and ought not to be heeded. Now, what became of the knee-and-toe-jointism of the Buffalo M.D.'s? What became of Brother Heman's fifty ways of making sounds? What is to be done with electricity run wild, and Professor Faraday's involuntary muscular

contraction of the mediums? How with the "automatic action of the back-brain," and the potential goings forth of NERVE and BRAIN-CENTERS? Alas, who shall decide when the Doctors disagree!

But the opposition are not yet satisfied with their own explanations, to say nothing of the insufficiency of all spiritual hypotheses. So the learned Mahan, the man of "giant intellect;" the "Rev." "A. M.," "D. D." the "first" and last "President of the Cleveland University," undertakes the task of "laying the Spirits." He felt able to "explain" and expose the "humbug." He "admitted the facts," he said, "because they were true, and could not be denied;" but he affirmed that they were to be explained by reference to causes of a "mundane" character and origin. A new and invisible force had been discovered by certain European philosophers, which, when understood, would account for all these strange phenomena, and strange indeed, he said they were. But unfortunately this man of "giant intellect" did not seem to understand the oddity of "OD FORCE," and his exposition fell still-born. No man was wise enough to understand it, and very few fools enough to believe it; and so ended that "EXPOSITION."

And lastly, we have the book of Joseph F. Berg, D. D., pastor, etc., Philadelphia. He thinks it is quite time the Christian ministry and people understood the Bible doctrine of DEMONS and GUARDIAN ANGELS; and that they may understand it, he gives his views upon the subject, which are briefly these: The Bible teaches the doctrine that the Spirits of deceased human beings, called demons, have and can hold converse with persons in this sphere of existence; and that not only the Spirits of bad men and women can re-visit the scenes of earth, and manifest themselves under certain circumstances, but that good ones can do the same. He believes this not from any facts which he has witnessed, but because the Bible teaches it, and he thinks if the ministers understood the Bible right, they would teach so too. He is of the opinion, however, that the instances are rare where good Spirits or demons do thus manifest themselves to the world, not from any apparent or philosophical difficulty in the way, but because the instances recorded in the Bible are very few.

What explanation is to come next from the opposition, it is not easy to determine; but judging of the future from the past, there will be some other hypothesis during the coming year, which will seem to satisfy its author for a short time, and the people for a shorter one, when it will follow in the footsteps of its predecessors, be laughed at, called a humbug, and then take its place among the things that are not, while the phenomena and the philosophy which has been so often "exposed" and "explained," will continue to interest and convince the world of the reality of its spiritual origin and destiny.

Now, if contradiction and absurdity are to be received as evidence of the non-spiritual origin of these phenomena, what shall be said of the contradiction and absurdity prevailing among the opposition in their explanations and expositions? Spirits themselves, being fallible in their perception and understanding of spiritual things, can not differ more widely than do these sage men who undertake the task of setting them right. One class say these phenomena are the result of trickery on the part of mediums; another says, Not so—they are the result of a secret force in their own organism which is not understood; another says it is nothing but electricity; another says it is not electricity, but it is Od Force; another says it is neither the one nor the other—the phenomena are produced by the agency of evil Spirits; says another still, not only evil Spirits, but occasionally good ones, manifest themselves unto the world; and so they go on. All this disagreement only tends to prove that men do not perceive and understand alike the actualities of existence. Even in things pertaining to this world, men differ very widely in their opinions. Let this be borne in mind, and then we can see that these contradictions and absurdities purporting to come from the Spirit-world prove one thing, and that is, that men and Spirits are liable to err in their perceptions and understanding; that all things known to the mind are only known as they are portrayed upon the consciousness; that all truths known to man are only known as they exist in his understanding; and having learned this, let us look for the source of error in ourselves and we shall sooner find the way of arriving at the truth.

PROPOSITIONS.

SINCE sin can only exist in respect to that which can be affected by it, and since it can not affect the Divine Being and government, it must be confined in its existence and action to finite and imperfect beings, and its consequences must be finite and limited.

Hence the doctrine that sin is infinite, as being against an Infinite Being, is untrue in philosophy and fact.

Hence the doctrines of an infinite sacrifice for sin are without foundation.

Hence faith in such a doctrine leads the mind into error, and consequently can not harmonize it with justice.

God is self-existent and eternal—omnipotent in power—omniscient in wisdom—omnipresent in being, and perfect in goodness or love.

Hence all his works, when truly perceived, must reflect each and every perfect attribute.

Hence there can be no defect in his works without impeaching his attributes of wisdom, love or power.

Hence his works must be perfect, in the whole and in every particular, and his government must ultimate in the highest good of every immortal, conscious being.

Hence all evil and suffering must ultimate in proportional good and happiness in respect to those who are the subjects of it.

It can not be for the good of any being to be eternally wretched, nor can it conduce to the good or happiness of any other being that one should be eternally wretched.

Hence to charge such a result upon the ultimate workings of the Divine government, is to affirm that perfect wisdom, love and power have ultimated an eternal evil without a proportionate good.

Hence if sin and its effects are to be eternal in respect to any

being, it will be either because omnipotence could not, or perfect love would not, destroy or prevent the evil.

Hence if eternal suffering is the destiny of any being, God himself has sinned against love and truth in ultimating such a result.

The omnipotence of God must include all power that is.

Hence there can be no power outside of the Divine.

Hence all power in every department of existence must be a manifestation of God in that department.

Hence there can be no power antagonizing with omnipotence in any part of the universe.

Hence there can be no principle of evil at work, as opposed to the perfect laws of God in the universe.

Hence there is no personal devil at work in opposition to the Divine will in the universe.

Every finite existence in the universe is the product of the action of Divine power manifested through the relations existing then and there, and which relations determined the law of Divine manifestation in the production of such finite existence.

Hence every finite existence is the product of a law or combination of laws which is fundamental to, and interwoven in, such existence.

Hence whenever relations are so changed as to prevent the true workings of such power according to the law producing and sustaining such finite existence, such change of relations will tend to injure or destroy such existence.

Hence every finite existence has a law fundamental thereto, which law must be observed by observing the conditions of its action, in order to sustain and perfect such existence.

Hence when the conditions of such action are not observed, such law can not be manifested in building up and sustaining such existence, but so far as it is manifested, must appear in antagonism—that is, must appear in changing such existence to suit new relations.

Hence all antagonisms have respect to change of condition or relation, and are a manifestation of the same power—adapting itself to the new relation—affecting a new condition.

DEMAND OF THE AGE.

IN Nature demand and supply are exactly adapted to each other, and this adaptation of itself furnishes demonstrable evidence of the unity of that intelligence and power which framed the universe. In the arrangements of the Divine government there is not a demand for which there is not an exact and appropriate supply, nor is there a supply for which there is not an imperative demand. Were it otherwise it would impeach the wisdom and power of the Divine Architect.

Thus, in our animal bodies, whatever is demanded for their proper nourishment in order to true development, nature has supplied. If our bodies demand food to supply the various material necessary for building up the several parts of the physical system, such as bones, muscles, nerves, tendons, etc., Nature has furnished the appropriate food containing those materials. As it is necessary that man should have within him an impulse or stimulus to appropriate the necessary food, so Nature has supplied him with an appetite for it, which, under the dominion of Nature, calls for it at the proper time and in proper quantities; and when the demand is supplied, the appetite ceases. The same is true of all our physical needs.

Under the same government, whatever is needed for the development and perfection of our spiritual natures, is abundantly supplied. If it demand truth to increase its knowledge and develop its understanding, it has the storehouse of the universe to draw from. The infinite variety of phenomena manifesting laws and principles, present in every department of nature, and addressed to the physical senses and to the moral and intellectual perceptions, are constantly speaking to the mind of the causes present to produce them; and the mind is so constituted that it can not be satisfied without searching out these causes; and in

the search it finds truth, and experiences a high degree of pleasure and satisfaction.

This faculty of the mind which is constantly demanding the why, the how, the wherefore and the what, is the appetite of the spirit for true knowledge by means of which it is to be nourished and invigorated; and it can not be satisfied unless the true supply is furnished. But this supply is abundantly furnished by the phenomena of nature and spirit. Our senses can lay hold of the physical facts, and bring them before the tribunal of the spirit, which has the faculty of analyzing, comparing and judging, and thus ascertaining the eternal and immutable principles concerned in their production and sustentation.

If the spirit demand food for the nourishment and expansion of its love, it is abundantly supplied with objects upon which that element can be exercised. The social, domestic and moral relations are such as to call for the constant exercise of the affections, and this exercise, when true, is always attended with the highest degree of satisfaction. There is no appetite of the body or spirit which yields such perfect and complete enjoyment, when properly supplied, as the exercise of pure, disinterested love, and in society man can not be deprived of the means of supplying this demand of his nature.

And thus we may pursue our investigations throughout the realms of existence; and in all departments thereof, from the highest to the lowest, this perfect adaptation of supply to demand is held good. We have only to ascertain the existence of a demand, to be sure that an appropriate supply is somewhere furnished, and we have only to learn the nature of the demand to correctly infer the nature of the supply.

This universal truth, taught by God himself to a mind properly developed, is sufficient to teach the immortality of the soul. If there were no other evidence of its future glorified existence than the innate demand therefor, such demand would of itself be proof positive of such existence. No other revelation would be needed to settle his conviction in the truly enlightened soul. And why should not this evidence be sufficient? If it be true that perfect wisdom has so constructed all that part of the universe which is visible to man, upon the principle of a just adaptation of supply

to demand, why should not man infer that the same principle holds good beyond the scope of his observation? If there is implanted in man an innate thirst for immortality, why should he not infer that there is that which is suited to the supply of such demand? And as nothing but immortality can supply it, why not rationally infer the existence of an immortal hereafter?

Nothing can be more obvious than that the perfect WISDOM, GOODNESS and POWER of the Divine Being can be vindicated upon no other hypothesis than that in all his works he has adjusted the true relation of supply and demand. Demonstrate to me that there is a demand in the universe for which there is not a natural and appropriate supply, and I will demonstrate to you that there is an exhibition of weakness, folly or malevolence in the Author of the universe.

This true relation existing between supply and demand has been recognized by universal man. It is a truth revealed instinctively in every human breast. The darkened and undeveloped savage feels a demand for immortality—feels a demand for the great Father-Spirit, and for an eternal future. All nations in all ages of the world have felt this demand, and inferred also that there was a supply. The ten thousand imaginary gods of paganism proclaim this universal demand and expectation.

But although this perfect adaptation of supply to demand is sufficient to demonstrate to the properly-developed mind the unity of that intelligence and power which created and sustains the universe, and also to demonstrate the immortality of the soul, yet the mass of minds are not sufficiently enlightened to appreciate the evidence and make such deductions as must naturally and inevitably flow therefrom. The mass have never carefully studied this adaptation—have never investigated the almost infinite variety of demands in the field of universal activity, and of the supplies suited thereto. Hence, although this supply of evidence is sufficient for minds developed to the sphere of its teachings, yet other and more palpable evidence is demanded by less developed minds.

This universal innate demand for immortality creates a demand for knowledge on that subject, and for which demand a suitable supply has been, is, or is to be, provided. That this demand for

knowledge is a natural one is easily established. If the desire for immortality is an instinctive one, then the desire for evidence or knowledge of that immortality must be as instinctive as it. The former can not exist without the latter. Man can not desire to live forever without also desiring to *know* that he will live forever. Hence, if the desire for immortality be an innate and natural one, then the demand for evidence of such immortality must be a natural one. Therefore for this natural demand there is, or will be, an appropriate supply.

One of the demands of the age is for more demonstrable evidence of the existence, presence and power of spirit, than the world has hitherto possessed. This demand has been evidenced by the growing skepticism of the age. Whatever may have been the cause of this skepticism, its presence furnishes conclusive evidence of the demand for more palpable evidence of Spirit-existences, and of the immortality of the soul; and this demand can not be supplied by authority. Men may sometimes be coerced into an *assent* to any particular dogma or creed, but they can not be coerced into a belief or conviction of its truth. This demand for evidence can not be satisfied short of that positive demonstration which will work interior conviction.

The human mind, in its convictions, will not submit to coercion, although in its external circumstances and relations, it may consider it policy to *profess* a belief in that of which it has not satisfactory evidence; yet when it converses with itself, and speaks honestly its own convictions, it disclaims such mere outward profession, however much it may desire its truth. There is that interiorly in man which is honest and truthful, and maintains its allegiance to truth and justice; it reproaches the criminal for his crimes and tells him of his criminality; it causes him to shrink away from the observation of men, to drop his eye, to look aside. There is that in the hypocrite which tells him of his hypocrisy, and he stands convicted before the tribunal of his own conscience, he being his own judge.

Although men, in all ages of the world, have hoped for immortality, and have strongly suspected that it was indeed true, yet comparatively few have had such evidence—have been able to give such reasons for their hope as were interiorly satisfactory to

themselves. The authoritative evidence of past ages did not give that interior satisfaction which the earnestness and quiet of the soul demanded. The evidence was so blended and intermixed with the fabulous—so liable to have been the product of ignorance and fraud, as both prevailed to an indefinite extent at the time of its record—that the mind could not be quieted of all uncertainty.

This demand for more palpable evidence is not confined to the professedly skeptical; it is felt by nine-tenths of the religious world. As soon as the mind becomes sufficiently developed to commence searching after the why, the how, the wherefore and the what, it must have satisfactory answers or it will not be satisfied. It may resolve to be satisfied, and it may refuse to listen to the troublesome doubts which arise within. It may say with trembling, "Lord, I believe," but in its secret soul it will exclaim, "Help thou mine unbelief." Men anxious to maintain their faith in immortality often fear to look within and sum up the little evidence they possess; they feel that such an exercise would be dangerous to the stability and permanency of their hope.

That such a demand for evidence exists in the religious world, will be admitted by a large portion of professed believers in immortality, and is also evidenced by the conduct of those who deny the existence of such a demand. Without entering into the details of their general conduct evincing such a demand, it will be sufficient to examine their arguments in support of their faith; and I do them no injustice when I say, the weakness of their arguments demonstrates their lack of satisfactory evidence on the subject. Jesus himself never attempted any argument on the subject of the immortality of the soul. His reply to the Sadducees was based upon their faith in the authority of the Jewish Scriptures.

Paul's argument in his letter to the Corinthians was never satisfactory. The more scientific and enlightened clergy never think of using his argument respecting the kernel of wheat first dying before giving forth a body, as furnishing any evidence of immortality. It is a very pretty figure, and an apt illustration; still it furnishes no positive evidence of the soul's immortality. In truth, Paul did not so consider it himself; and the arguments adduced

by the clergy since that time, show that they have felt the need of some other and better argument.

The strongest and only philosophical argument ever used by the religious world, as proof of the immortality of the soul, seems never to have been appreciated by them, if we may judge of their manner of using it. They have never based it upon its true foundation. I allude to the argument based upon the aspirations of the soul. They have had an instinctive perception that this desire for eternal life was somehow an evidence of immortality; but they have not alluded to that principle in the Divine government which gave force to such argument. They have not studied the adaptation of supply to demand, nor the origin and nature of such aspiration.

But even good philosophical evidence of the immortality of the soul, is good for nothing for the vast majority of minds. Philosophy is good for nothing to a mind too ignorant and undeveloped to appreciate its reasonings. It speaks to such a mind in an unknown tongue, and there are none to interpret; and although such minds may have confidence in the wisdom of its teachers, it must rely upon their personal authority, and not upon their philosophy, for the evidence upon which it builds its faith.

Another evidence of this demand for something more palpable and tangible in proof of the immortality of the soul, is the fact that religionists almost universally rely upon authority as the only real proof they have on that subject. Whenever their books of authority are called in question, they consider the being of God and the immortality of the soul as at stake; and when they fall into doubt of the truthfulness of their books, they are liable to run into materialism or atheism. Those who rely upon authority for their faith, and not upon rational evidence, seldom rise higher in their convictions than mere assertion.

Another indication of a demand for more palpable evidence of the immortality of the soul, is seen in the fact that men live and act as though the things of this life were the highest objects of human attainment. This proposition is so obviously true that the observation of every one affirms it. No matter whether we look to men or women in the church or out of it, the same earnest pursuit after the perishable things of this life is most apparent.

The same ambition for wealth, fame, power and self-gratification, characterizes their conduct; and this activity denotes the ruling impulse based upon the character of their faith, and is a better exponent of the real state of their interiors than any external profession they can put on.

Another indication of this demand for evidence, is to be found in their fear of death, and the want of comfort and consolation on the loss of friends. Notwithstanding all their faith based upon authority, and notwithstanding their firm conviction that the deceased friend is as safe as their faith is true, yet they mourn over their loss, and cannot be comforted by any such assurance. The secret of the whole matter is, that their faith is so feeble they can not realize its truth. Although they profess to believe that the deceased is among the redeemed and glorified in heaven, rejoicing in all the beatitudes of the Divine, they can not dispel from their bosom the constant regret that they could not have retained them in this world of trial and suffering. No mind can mistake the indications of such feelings. There is a lack of conviction in the inmost of the soul, of the genuineness of their faith.

But aside from this demand in the religious world, which is certainly very great, whether they admit it or not, in the scientific and literary world the demand for more palpable evidence is imperative. Nothing can be more apparent to the mind of every observer, than that the advance of science has been marked by the advance of skepticism on spiritual and religious subjects.

The reason for this is not that science is opposed to true spirituality—it is quite otherwise—but that it is opposed to the false authoritative teachings upon which our former faith was based. The mind, depending entirely upon authority for its convictions respecting God and the future, will become skeptical whenever its faith in that authority is shaken.

As all our books of religious authority were written before there had been much advance in the sciences, and as the writers of those books entertained false notions upon almost all scientific subjects, they carried those notions into those books; and when Science began to be developed so as to speak its own language, it was found to conflict with the writings of those books upon such

subjects. And although she was put upon the rack and forced to make nominal recantations of the truths she had uttered, yet at last she arose, stamped her feet, exclaiming, "But yet it moves." Although Authority might hush her voice for a time, it could not silence her convictions.

In every advance the teachings of Science came into conflict with the teachings of Theology, and brought upon itself the denunciations of the bigot. The theologian declared her teachings to be opposed to the word of God, and denounced the advocates thereof as infidels; but when, in the progress of scientific development, it became apparent that her teachings were true, and must prevail over all antagonism, then the theologian would discover his mistake, and attempt the task of reconciling the teachings of the two.

And this effort on the part of theologians to harmonize the teachings of Science with the teachings of their books of authority upon such subjects, has not only failed to be satisfactory to the truly scientific mind, but from the false and ridiculous positions they have taken, and the forced constructions they have been obliged to give to the writings of those books, they have destroyed all confidence in their capacity and integrity; and every effort made by them to reconcile the teachings of the astronomy and geology of the Bible with the astronomy and geology of true science, has only made the matter worse, and has demonstrated that authority is worthless as a means of teaching truth.

Owing to this conflict between science and theology, the consequence was inevitable, that the advance of science should be attended by the advance of skepticism. Just so certain as the revelations of science are true, so certain were they to overthrow that faith which rested upon dogmas which conflicted therewith; and as the theologian had denounced science as conflicting with revelation, and had thrown his Bible in the way to block the wheels, what else could have been expected, than that, with the omnipotence of truth, the car of Science should push her way over theologians, Bibles, and all opposing authority, and drag with her to skepticism all her worshippers?

But again: the advance of science has exerted such an influence upon the minds of the people as to characterize the age by a spirit

of independence and free-thinking. Man's right to freedom of body and mind is becoming the universal sentiment. Authority is discredited, and her denunciations are unheeded. The spirit of the age demands the utmost freedom, bordering even upon anarchy. The sovereignty and equality of the individual are being universally recognized, and the mass are becoming inclined to call "no man master." They are discovering the great truth, that institutions are the creatures of men—not men the creatures of institutions. Under the advance of such sentiments, authority, as a substitute for truth and right, must disappear; and everything based upon authority alone, will go into the grave with it.

It is in vain that civil and religious despots resist this oncoming power. In the onward march of mind, the time is at hand when the authority of man shall give place to the authority of truth and justice, which is the authority of God. It is not enough now that the priest says, "thus saith the Lord." He is required to prove it.

Based upon the authoritative teachings of the past, as man's faith in God and immortality have been, and such authority beginning to be discredited, skepticism upon those subjects became inevitable, and the religious world had nothing by which to resist its advance; and unless some means were furnished by which to establish the fact of the soul's immortality upon a scientific basis, nothing could save the world from atheism and night. That demand has been, and is being, supplied in modern spiritual developments.

Another demand of the age is for some means by which man may attain to an accurate knowledge of those things pertaining to his future well-being and destiny. All the various religions of the world profess to teach those things. But they are so conflicting in their teachings, and their doctrines are so differently understood by men, that it is impossible to have any unity of faith or understanding, unless some other method of teaching those truths be adopted.

According to the principles discussed in a previous article, written or spoken language can never become the means of communicating spiritual and divine truths, so as to cause all minds to see alike upon such subjects. The impossibility of making truth-

ful communications upon such subjects to all classes of minds, is inherent in the nature of things. So long as written or spoken language depends for its significance upon the understanding of the one who reads and hears, until all minds are in the possession of the same degree of understanding pertaining to the subject matter of the communication, they can not understand alike such communications.

And, furthermore, since external language can not awaken ideas the elements of which were not previously existing in such mind, external language can not supply the place of inspiration in communicating to man true ideas of those things which pertain to spirit, being and existence.

So certain as external language must fail of communicating to the blind man a true perception of light, color, etc., so certain must it fail of communicating to the spiritually blind a true perception of those things which pertain to man's spiritual being. External language can only address those elements of conscious perception which already have an existence in the mind; but when such elements do not exist, it has no power for the communication of truth.

Owing to the imperfection of this method of communicating spiritual truths, every effort for that purpose must prove a failure. It cannot be otherwise. An attempt to make known to man the realities of the Spirit-world through the instrumentality of written or spoken language, will communicate more of falsehood than truth, and will create division rather than unity of faith; and such has ever been the result. Put any communication descriptive of spiritual things—treating upon spiritual actualities, into the hands of the masses, and cause them to receive it as inspired truth, and there is no way by which so much of falsehood and error, and consequent division and disunity, can be imparted to them; and those who are the most earnest and sincere, will be the ones most misled by it.

Take, for example, the circulation of the Bible in Protestant countries. As soon as the Bible began to be circulated among the people, and they were taught to receive it as the infallible word of God, that moment division and disunity was the result. And these divisions have continued to increase until, at the pre-

sent, their name is legion. There is not a doctrine received and taught by one sect as distinctive of their faith, which is not rejected as false, and an opposite doctrine taught, by some other and counter sect.

And these divisions are on the increase, and will continue to be so, so long as men continue to receive any written or spoken communications as authoritative. Men never will attain to a unity of faith upon spiritual and religious subjects, until they attain to a condition of unity of inspiration.

The great error of the world on this subject is seen in the idea that one man can teach spiritual and religious truth to another; whereas in matters of this kind, every one must be taught of God, if he would be correctly taught. Jesus was aware of this; and hence he did not attempt anything so absurd. He never attempted to teach man religion. His labor was to teach the way by which man could attain to that condition when he could be taught of God. He, by precept and example, taught man what he must observe and do, that he might become susceptible to the influences of the spirit of truth, which alone could lead him into the truth. Hence, in studying the life and teachings of Jesus, we shall find that his whole effort was directed to this end.

People have sometimes wondered that Jesus, who had received of the Spirit without stint, did not give more detailed and accurate descriptions of the Spirit-world, of God, etc. The reason is very obvious. Any attempt of that kind would not only have been a failure, but would have been the source of infinite error. He resorted to parables and figures of speech to illustrate the principles which governed in the unfolding of the kingdom of heaven within the soul; beyond that he did not attempt to go. It takes the more ignorant to be guilty of such presumption.

In accordance with this principle, when his disciples wished to be informed of the meaning of certain forms of expression, he told them he had spoken to them in parables, but the time would come when he would show them plainly the things of the Father; and that time was when the Holy Ghost, the Spirit of Truth, should come to illuminate their minds, and bring to their remembrance those things which he had spoken unto them.

That which the world now needs, is to come into that condi-

tion by means of which they can become receptive of this Spirit of Truth; and this can be done only by renouncing authority which has taken the place of truth, and becoming earnest truth-seekers, leaving their minds open to its influence. They must cease calling men and institutions masters, and know no other master than truth, purity and justice.

The history of the spiritual unfolding of the Apostles is an apt illustration of what is needed. Their faith in their new Teacher was so strong that in their effort to comprehend and obey the truths he taught, they rose above the authority of the masters and institutions of their age. They rose above considerations of personal comfort, honor, wealth and influence, and were absorbed in the great question of the truths of the new dispensation. When beaten by the magistrates for their fidelity to their convictions, and commanded to teach no more in that name, they with true courage replied that they would "obey God rather than man."

We need the same earnest seeking after truth to-day; the same fidelity of soul; the same waiting for the illuminations of the Spirit; and we can have the same outpourings of the Spirit, the same spiritual gifts, and the same inspirations of the Spirit which pertained to the apostolical age, when we comply with the same conditions.

In this age of progress, when the mind is expanding its powers in every direction, intent upon conquering all mystery, and asserting its freedom and independence, authority is about to be overthrown in Church and State; and while we are in a transition state from authority to reason, there will be great falling out by the way—there will be long and weary wanderings in the wilderness unless we have the leadings of the Spirit. Man will be disposed to put aside authority before he is sufficiently enlightened to reason correctly; and unless there be demonstrable evidence of the existence of God and of the immortality of the soul addressed to his physical and intellectual perceptions, he will fall into atheism and night.

Society is now coming into this transition state. The revolutions going on in the political and religious world are but the outbirths of the spirit of the age; one part of the race is verging

into manhood, and will no longer brook the restraints of its tutors and governors. When Luther broke from the authority of the Mother Church; when our fathers threw off the authority of the Mother State, the fatal example was set—the fatal step was taken. From that day the decree went forth that man shall be free.

In this transition age, these new and wonderful phenomena have broken upon the race. In a few years they have spread throughout the world, astonishing and convincing millions of a spiritual existence of which before they were in doubt. These phenomena, being of a physical character, are addressed to the physical perceptions and intellectual understandings of the mass. Ignorant as the world has been, and is, of the realities of the Spirit-life, every one has translated these phenomena according to his own standard, and has constructed a Spirit-world of his own; and, as might have been expected, we have as great a variety of theories respecting the conditions and actualities of the Spirit-world as we have differently conditioned minds to idealize them.

These things demonstrate still further the truth of the positions before taken, that truth upon spiritual subjects can only be communicated by inspiration, and any attempt to dispense with the Divine method of communication will beget more of falsehood than of truth. These manifestations have established in certain minds a conviction of the fact of a future spiritual existence, and thereby have given a spiritual direction to their thoughts and investigations; but in respect to the modes of spiritual being and action, they can give but little certain information, for the reason that such communication can only be made by true inspiration.

The ignorance and folly—to say nothing worse—of those who object to these manifestations on the ground that they are, in their teachings, so contradictory and absurd, is most apparent. The same objection pertains to all external methods of communication. These communications come from every grade of spiritual development, through every grade of mediumship, addressed to every grade of mind, and what else than contradiction and conflict could be expected. The very law of communication demonstrates that this must be so; and it demonstrates further, that you can not rely upon any external method of communication to

obtain spiritual truth in its interior significance—a truth the world very much needed to understand.

Why is it that the Bible has been the source of such infinite misunderstandings in the minds of those who have received it as the infallible word of God? It would be thought to be exceedingly unfair to attribute to the Bible the errors and falsehoods of those who read and interpret its meanings; yet the diversity of opinions among those who receive it as authority is as great as among those who profess to hold converse with the world of Spirits. The same objection, in that respect, applies to the Bible as to modern spiritual communications, simply because the diversity arises under the same law.

It is objected that these modern manifestations do not make plain to the mind the condition of things in the Spirit-world. The same is true of the Bible. If any were disposed to doubt this, ask whence arises the endless diversity of opinions among Bible believers as to the state of the dead—the condition of the Spirit—its employment—what constitutes heaven, hell, etc., and numerous other questions pertaining to the same subject? It can not be denied that Bible believers fail of getting any definite ideas on these subjects.

The reason is, not because the Bible is not as explicit on these points as it well can be, but because man is not inspired to perceive its spiritual significance.

It is objected that these manifestations do not make known to the world any new truth in science, in morals, etc. This is equally true of the Bible. Notwithstanding that revelation is supposed to have come from God himself as the inspiring agency speaking through the ancient seers and prophets, yet it has revealed to the world no new scientific or moral truth. Let him who supposes that it has, name such new truth. It can not be done.

Jesus revealed to the world no new moral maxim—gave no new moral definitions—for the simple reason there were no new moral truths to be revealed. The divinity of his teachings is to be found in something beside the moral sayings he uttered, or the wonderful works wrought by his hands. He was a revelation of what fidelity to truth, purity and righteousness would accom-

plish in man, thus demonstrating the way of eternal life. He solved the mighty problem of harmonizing the Human with the Divine, thus demonstrating the way by which man could arrive at that condition where he could be taught of God.

The uses of modern manifestations, like those of the ancient, are not to be found in the *accuracy* of the descriptions they give respecting the conditions of things pertaining to the Spirit-spheres, but in demonstrating the facts of Spirit-existence to the minds of those who are "sitting in the region of the shadow of death," and directing their attention in that direction; in demonstrating those principles which pertain to the unfolding of the mind, so that it may come into the condition to receive truth by the inspirations of the spirit. In short, they are a means by which spiritual influences are brought to act upon man, thereby increasing in him spiritual impressibility, that he may become the subject of spiritual inspiration.

This is what man needs, and without which he can never come to a knowledge of spiritual and divine truths. And in this age of the world, when every subject of investigation is subjected to the severest tests of criticism, nothing short of this spirit of inspiration can save the world from the blank night of atheism.

Another demand of the age is that which calls for something which is more redemptive in its character than that which the world possesses. This will lead to the consideration of the means of redemption now in use, which will be the subject of another chapter.

PROPOSITION.

THE foundation for *regret* is laid in that act or neglect, producing injury or suffering, which was the product of gross carelessness or willful neglect.

Hence when the act has not produced injury or suffering in respect to any other being, it will not cause regret in respect to such other being.

Hence when the act has not produced injury or suffering in respect to ourselves, it will not cause regret in respect to ourselves.

ANOTHER EXPOSITION.

THE Rev. Joseph F. Berg, D. D. and Pastor of the Second Reformed Protestant Dutch Church, Philadelphia, has recently published a work entitled "Demons and Guardian Angels," in which he professes to show the Bible doctrine of spiritual intercourse. The work is evidently designed as an attack on Spiritualism, although the positions taken by the Doctor, if true, will compel him and others admitting them, to become Spiritualists. The book is an indication of progress, and tends to prove what Spiritualists have hitherto asserted—that the church, after the usual amount of opposition, will embrace their doctrines and direct their energies to the harmonizing of the Bible therewith.

Dr. Berg affirms that the Bible teaches "the existence of a mighty apostate angel who bends all the resources of his power to the grand purpose of deceiving, betraying and destroying the souls of men;" that in the Old Testament he is called "BELIAL," "SATAN," "LUCIFER," and "LEVIATHAN;" that in the New Testament he is spoken of as the "DEVIL," the "TEMPTER," "LIAR," the "OLD SERPENT;" also the "GREAT DRAGON," "ABADDON" and "APOLLYON;" that Paul represents him as "the Prince of the Power of the air."

He adopts the Miltonian theory as to his origin: that he was once an angel of light, and becoming proud and ambitious, aspired at the dethronement of God; and that Christ, under the name of Michael, at the head of an army of angels, attacked him and his rebellious companions, and drove them out of heaven; that being defeated in his undertaking against God, he came to earth, and assuming the beautiful form of the serpent, he entered the garden of Eden and seduced Eve, by means of which God's purposes were frustrated, and universal man became doomed to unending woe, unless God incarnated himself, and took upon his own head the penalty of disobedience.

He argues the truth of the above, so far as the war in heaven is concerned, from the Bible, by quoting that part of the Apocalyptic vision of St. John which says, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven; and the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the world. He was cast out into the earth, and his angels were cast out with him."

He does not tell by what rule of criticism he refers this language to the past, in opposition to the introductory statement of the writer of the vision, who says that it was "a revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass." The authority for such a use of the vision is undoubtedly to be found in the convenience of it; and should subsequent developments require a different reference, then it will be equally convenient to make it.

In this way the Doctor introduces the Devil into good society, or rather makes Jesus, under the name of Michael, cast him out of heaven, where they were wise and strong enough to take care of him, into the earth where they were both ignorant and weak, and quite subject to be taken captive by the wiles of this angelic chamelion, as the sequel proved. The arrangement was certainly a bad one, unless it was better to have the primitive pair fall from their condition of innocency, than remain in their integrity; because while the Devil and his angels were in heaven they were safe. They could not dethrone God because his Omnipotence could not be overcome; and furthermore, being omnipresent, the Devil could find no place to drive him to, all places being pre-occupied by Him: the Devil himself could find no place for himself but by Divine permission. The story is a very foolish one when taken literally. Perhaps the Doctor believes it, but if he does, we would say to him in the language of his own book, page 179, that he has no security against "FANATICISM and SUPERSTITION;" for, says he, "*there is no security against fanaticism and superstition, except in a reasonable and intelligent religious faith.*"

After thus introducing the Devil and his imps into the world, the Doctor proceeds to charge him with all the faults and foibles

of man. He takes great liberty with the Bible even, and hesitates not to contradict its plain declarations. For example, when the Bible says God hardened the heart of Pharaoh, Dr. B. says the Devil did it. When the Bible says God deceived the prophets, the Doctor says the Devil did it. He holds the Devil responsible for the shortcomings of Noah, Lot, Abraham, Moses, Saul, David, etc., etc., and would rather leave us to infer that all the evil thoughts and desires of men from which proceed all their evil actions, are direct emanations from the Devil. The propriety of such an argument, to say nothing of its philosophy and logic, is exceedingly questionable. For our own views upon this subject we refer the reader to a chapter in this number, on the nature and origin of evil.

Upon the subject of intercourse between the spirits of departed human beings and persons inhabiting the form in this sphere, he seems to be with the Spiritualists. He does not base his faith in such intercourse upon any facts which he has witnessed—for he has witnessed none, and he does not intend to witness any—but upon the authority of the Bible. He affirms that the Bible teaches the existence of such intercourse, and records many facts of the kind; and he further argues that the Bible gives no intimation that such intercourse was ever to cease; therefore he thinks it in accordance with the teachings of the Bible to believe in the existence of such intercourse.

He further argues that such intercourse is not limited to those spirits who are evil in their desires and actions. On the contrary, he thinks it a Bible doctrine, and also a very comforting one, to believe that we are surrounded by those who are wise, good and well-disposed toward us. He quotes from a work published by the Rev. Dr. Burgess, Bishop of the Protestant Episcopal Church, Maine, to show that the presence, visible as well as invisible, of our deceased friends is very apparent, and that it harmonizes with the teachings of the Bible. Upon the question of such spiritual visitations, he is as orthodox as any Spiritualist can desire.

After demonstrating in his way the Orthodoxy of such a faith, he thinks it unsafe to encourage such intercourse. The instances recorded in the Bible where the Spirits of such men as Samuel, Moses, and the prophets were manifest, are so few that he is

inclined to think such visitations are quite rare; and inasmuch as the Devil and his imps have such a faculty of putting on false appearances to deceive the ignorant beholder, it is safer to disregard them altogether.

The Doctor, not understanding the principles involved in these manifestations, would find it very difficult, according to his theory, to prove that any but the Devil and his imps had ever appeared to the world. He seems to deny that man possesses any faculty by which to determine the *character* of those Spirits which visit him, and for aught that he can show philosophically, Michael and Gabriel and all the other heavenly visitants were only different forms assumed by his Devil, to lead man to perdition. Theology is being pushed from its stool of authority, and it will be obliged to become more philosophical than it has hitherto been, to command the respect of the coming future. Unless it can find some principle in man by which to distinguish spiritual fact from spiritual fiction, it will be obliged to give up its devil, or let the whole go by the board.

The distinguishing feature between his God and his Devil so far as their works are concerned, is not very satisfactory. He says that God alone can work a miracle, which he defines to be a contravention of the laws of Nature; and that the Devil, although possessing superhuman power, can not work miracles; and to illustrate this he alludes to the operations before Pharaoh in Egypt. He claims that God operated through the mediumship of Aaron, and the Devil through the agency of the magicians, and that in the end God beat them—that is, he did what the magicians could not do; and therefore he argues that Pharaoh ought to have been convinced, and that for his contumacy he ought to have been punished, and all Egypt with him, as they were.

The Doctor says, page 24, "If Satan can not work real miracles, he can counterfeit them so adroitly that the deception can not easily be detected. A single illustration of this proposition may suffice. When Moses was sent to the court of Pharaoh with the authoritative demand, "LET MY PEOPLE GO," the Lord instructed him that in answer to Pharaoh's request, "show a miracle," he should direct Aaron to cast his rod at the king's feet and it should become a serpent. The servants of Jehovah fulfilled

their commission, and the rod which Aaron cast at Pharaoh's feet became a serpent. The Egyptian sorcerers and magicians were called in, and they also did in like manner with their *enchantments*, for they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. Though this was designed as proof that the power of the God of Israel transcended that of the magicians, yet Pharaoh was not convinced; and why should he be? Was there necessarily any more power manifested in causing one serpent to swallow another, than in causing a rod to become a serpent, which he says the magicians did with their *enchantments*? Were not "the ordinary laws of nature" as much suspended by the magicians, or the Devil, if the Doctor please, as by God; and if one was a miracle, what prevented the other from being so considered?

"And now," continues Dr. B., "the Lord begins to vex Egypt with terrible plagues. The waters in every stream and river, and pond and pool throughout the land, are turned into blood—but still the delusion of the Devil continues, for we read, 'the magicians of Egypt did so with their *enchantments*.'" If there was any miracle in turning the water into blood by Jehovah himself, was not there an equal miracle when the same was done by the Devil? Then why say of the Devil, "he can not work a miracle?" According to the Doctor's own showing, this distinguishing feature between the works of God and of the Devil fails to be satisfactory, and we will leave it to him to say, if the creation of a host of frogs, at the word of command, is not as great a miracle as the turning of dust into lice?

But the Doctor himself forgets his position that the Devil can not work miracles, for on page 107 of his book he quotes from the vision of St. John to prove that in the last times, just preceding the great battle, the demon Spirits work miracles. His quotation is as follows: "The inspired Apostle declares, that he beheld these unclean Spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophets; for they are the spirits of devils 'working miracles.'"

From the foregoing it must be very evident that unless the Lord can give to the ignorant some other sign to distinguish his

work from that of the Devil, there will necessarily be a great deal of misapprehension, and the people will be very liable to mistake the one for the other, if it be true that both do work miracles, and there be no other distinguishing feature in their works. The Doctor's theology will be very likely to make him a fanatic, unless he can rationalize it.

Since the Doctor's Bible teaches the communion of Spirits with man, and he affirms not only the possibility, but also the probability, that our dear departed ones are often near us as good angels, it would be wise in him to investigate the facts and try to determine the means by which to discover their presence, and also to distinguish between the characters of those who are good and true, and those who are impure and false; for since man is subject to the influences of both classes, it becomes very important that he should know the nature and extent thereof, and how to secure the one and avoid the other.

After examining in a very superficial manner the doctrine of guardian angels, the Doctor comes to the closing chapter of his book, and gives a sort of sermon upon the text, "Absent from the body—present with the Lord." There are a few things in that sermon which we will notice, and then dismiss the book.

Under the head, "What is it to be absent from the body?" he remarks, "When absent from the body, the soul will cease to derive gratification from the external sensual pleasures of this life." He does not inform us of the source of his information; and as he lays down no philosophical principle by which he determines this fact, we have only his word for it; and as he has no experience of his own, his judgment is not worthy of much consideration. In the absence of any certain information upon that subject, we must resort to principle if we would determine anything in that respect.

The Doctor seems to infer that man can derive no external sensual pleasures except through the instrumentality of his own physical senses; and that when death divorces him from his physical body, then there must be an end to sensuous pleasures. But the Doctor's logic is bad, because his major proposition is false; it is not true that man can not derive external sensual pleasure through other instrumentalities than his own physical system; it

has been demonstrated many thousand times that the mesmeric subject can be made to experience all the sensations of the operator, be they pleasurable or otherwise; and that, too, while the consciousness is altogether separated from the physical system. Thus, while the mesmeric subject could not be made to feel any operation performed upon his own body, he was keenly alive to all influences affecting the consciousness of the operator. He would taste whatever the operator tasted, and it would produce the same influence upon him as upon the operator.

These facts being established, the principle of receiving pleasurable or painful sensations through sympathy denies the Doctor's conclusion. It demonstrates that Spirits coming into conscious *rappor*t with minds in the body, can at pleasure experience their sensations; for the condition of the mesmeric subject is quite analogous to that of disembodied mind, so far as the insulation of the mind from the sensuous influences of its body are concerned. When thus insulated—and physical death is a most perfect insulator—the mind can, when *en rappor*t with another mind, make itself receptive of all its sensations; and this fact explains the nature and object of tempting Spirits. They sometimes induce Spirits in the body to indulge in certain practices, not because they seek *their* injury, but because they are seeking self-gratification.

Again, says the Doctor, "when absent from the body the soul will derive no delight from many sources of intellectual and spiritual pleasures which are open to us now." But why this change? Will the mind cease its desire for knowledge, and consequently its searchings after truth? Will the heart cease to love, and consequently take no delight in the gratification of holy desire? Will a single law of the spiritual nature cease its action? Death does not extend to the spirit; it reaches only that which is mortal. If the studious mind leaves his books, it is only because he has found a more intelligible way of arriving at the truth he seeks. But the incoming truth into his understanding is none the less pregnant with joy and delight, whether it come through the instrumentality of books written by men, or whether it is read direct from the page upon which God himself has written it in the great volume of material and spiritual nature.

"When absent from the body," continues the Doctor, "the soul can find no gratification in the discharge of those relative duties which are temporal." What change does death work in the soul which destroys the pleasure of doing good unto all as we have opportunity? Does the mother cease to love and care for her babe—the parent the child? Are any of the affectional impulses destroyed? If the mother can draw near and exert an influence upon those who are still in the body, and thereby induce in them a love for truth, purity and righteousness, will not the consideration of their gain through her instrumentality awaken in her bosom maternal gratification? When she can impress minds to provide for, protect and defend her helpless little ones, why should she not rejoice? Unless death destroys her maternal feelings, she must delight in the discharge of maternal duties.

Again the Doctor says, "When absent from the body we shall have no more opportunities of winning souls to Christ." Why not? Before the Doctor is justified in affirming any such conclusion, he must make it appear that by death we are, in our influence, separated from mind in the body; for so certain as we can, in any manner, influence those who are in the body as well as disembodied mind, we can direct that influence in favor of truth and righteousness. The disembodied mind, if it can come interiorly into the conscious perceptions and affections of those in the body, can exert a more potent influence for their good than while it was prevented from coming into such interior communion by being present in the material form. The entire argument of the Doctor's book is directed to the demonstration of the truth that the Bible teaches that the Spirits of departed human beings can not only influence, but can even obsess and control those in the material form. Then upon what principle of philosophy, upon what authoritative facts, does he affirm that after death there will be no more opportunities "of winning souls to Christ"? His position can not be sustained.

Under the second branch of his text he considers "what it is to be present with the Lord," and says, "to be present with the Lord implies that we shall behold him in his humanity and dwell with him in glory." As the Doctor uses this language, he teaches

that physical death releases the soul, and it goes at once into the Divine presence and sees God as one individual, and lives with him. Herein the Doctor will find himself mistaken. His idea of heaven is that of a place to which people may go after death, and when they get into that place they see God—that should the wicked man get into that place called heaven, he too would see God.

Proper reflection will teach the Doctor his error; the Divine Omnipresence will not allow the idea of localizing heaven. As the Divine fills all immensity with his presence, that consciousness which is so unfolded in its perceptions and affections as to respond to that presence, will find God wherever it may be. In point of space, it will find God where the darkened mind and perverted heart finds blackness and despair. God is not in space; all space is in God. Heaven is not in space, but in condition. Space, as applied to the Divine Being and condition, is figurative, and men should be careful not to be misled by the figure. A parable is good to illustrate, but when mistaken for a literalism, it leads into error. Herein is the Doctor's error most apparent; he is laboring under the false impression that heaven and God are in space.

But the Doctor says we are not to be idle in heaven. He says that "the employment of the heavenly state will be suited to the nature of the disembodied spirit. Our faculties will all be engaged in the service of God and the Lamb; and though there are none in the New Jerusalem whom we may instruct in the way of salvation, or lead as penitent sinners to the cross of Christ, there may be other worlds to which, on errands of love, the Spirits of the just may speed in company with the angels of God." A most palpable dodge. The Doctor's own good sense, as well as the prompting of his soul, teaches him that the Spirits in heaven need employment, for their development and happiness; and that the employment suited to their needs is that of administering to the needs of others—that they can serve God and the Lamb in no other way. Then why send them off to other worlds on errands of love? Why not let the mother come to her babe and breathe her love into its unfolding spirit? Why sever the ties of sympathy and affection, and banish the soul from the society and companionship of those dear ones in this world?

Of all the worlds in the wide universe there are none freighted with more precious treasures to the earth-born soul than this.

Again that spirit, born, nourished and developed amid the influences of this earth, educated in the natural and spiritual language thereof, in its own unfolded affections and perceptions, is, of all others, best fitted for such a mission. Here, among its brother and sister Spirits in the body, is it best fitted to love, and work, and bless. Here, in our darkness of understanding, the lust and selfishness of our affections, do we need such labor; and if the Spirits of just men in heaven ever engage in such works of mercy, here in the midst of our needs is the proper field of their labor. Every principle of philosophy affirms it, and every true and generous affection responds thereto a loud Amen.

PROPOSITION.

THE faculty of perception in the mind is distinct from the faculty of affection, and in all objective perceptions and affections, perception precedes affection.

Hence the love and the understanding are not always in the same degree of unfolding; and consequently the will or volition is not always in accordance with the highest perception.

Hence there arises a distinction between the *intellectual* character and the *moral* character. The one has respect to the *understanding*, the other to the *affection*; the one to the *head*, the other to the *heart*.

Hence the degree of moral obliquity depends upon the difference between the understanding and the affection in the begetting of the volition.

Hence where the volition is according to the highest perception of truth and right, no moral obliquity attaches.

Hence where the volition is against the highest perception of truth and right, moral obliquity does attach, and active penal consequences follow.

ORIGIN OF EVIL.

THE question "Whence cometh evil?" has ever been one of much speculation, doubt and disputation. All that is good has readily been attributed to the Divine Being, and many have been disposed to attribute evil to a personality of an opposite character. The diversity of opinion upon this point, indicates much ignorance and falsehood in the minds of those engaged in these discussions.

The commonly received opinion among all nations, in almost every age of the world, has been, that there is a God of evil as well as of good; and many curious theories have been instituted to account for his origin. The Divine Being has been recognized as self-existent and eternal in his being; and that difficulty has been solved by letting it alone. But not so with the Devil. The hypothesis that God alone is self-existent and eternal, and that by him was everything made that was made, makes it necessary to deny to the Devil a self-existing and eternal being; and hence he, like ourselves, becomes a creature, and must derive his origin from the same Divine original.

This conclusion involves the theorist in still new difficulties, to vindicate the character and attributes of the Divine Being in thus creating and introducing the Devil into the universe. They can not justify that act, on the ground that his introduction was a necessity, for that would conflict with their ideas of Divine Omnipotence; nor can they excuse it on the plea of oversight, for that would conflict with Divine Omniscience; nor can they admit his creation and introduction on the plea of design, for that would seem to conflict with the perfect benevolence of Deity. After fruitless attempts at removing the difficulties clustering around this point, they give up, and say it is one of the deep and impenetrable mysteries of God which man can not fathom.

The popular theory, which seems to satisfy the common mind

as to the origin of the Devil, is, that he was once an angel of light, and dwelt in the presence of God; and that, when he came from the hand of his maker, he was pure and holy in his being, desires and actions; that he afterward became proud and ambitious, and even aspired at the dethronement of God himself, in consequence of which a war broke out in heaven, and Satan was finally expelled and thrust down to hell; and that an implacable enmity between him and God has existed ever since that time; and that the Devil has been carrying on a predatory warfare with God and his government, and is constantly frustrating his plans, throwing them into disorder and confusion; and, finally, by enticing away from their allegiance our first parents, he compelled God to give them all over to damnation, or to incarnate himself and suffer for them the agonies of his own displeasure.

The difficulties attending this theory are innumerable, a few of which will be noticed. The first one, which alone is sufficient to destroy this theory, is, that with pure, unmixed holiness, before evil had an existence, there could have been nothing to tempt an angel to sin or rebel against the Divine government. The being and glory of God filled the universe. His Divine love, wisdom and power pervaded all existence. The angelic mind dwelt in Divine light and love. Every impulse of his being pulsed in Divine harmony. In the purity of his character, in the celestialty of his nature, in the love and delight of his being, he was one with God. Having in him no other than the celestial or Divine nature, there was nothing in him to give birth to sin—there was nothing in him to be influenced or tempted by evil.

If it be admitted that sin can arise among celestial beings, then is heaven no more sure of eternal peace and happiness than hell. If the throne of God has ever been attacked by aspiring angels who have once dwelt in Divine purity and love, it is liable to be attacked again. If the strength and purity of Divine angelic love is not mail and armor against rebellion, then nothing in the universe is. If such be the weakness and imperfection of Divinity, the universe will yet be in ruins. If the wisdom and power of the Divine have not provided against these things in the past, unless God improves we have little to hope for the future.

Were it possible to suppose that an angel altogether divine in his being and nature, could originate impulses and desires in antagonism with that nature, and that the wisdom, power and love of God could not, or would not, prevent it, what assurance *can* there be that divinity of character will not continue to originate such false desires and actions, and that Divine Omniscience and Omnipotence will not fail to interpose and prevent further rebellion?

Such an hypothesis strikes a fatal blow at the purity of the Divine character—strikes the very star of hope from the universe of God. It declares that there is no safety in Divinity itself. It stands forth to convert celestial light to darkness, and celestial love to hate. It even impeaches the Divine character of God, and raises its blasphemous front before the eternal throne.

Those who have put forth this doctrine have never weighed it well. They have excused its enormity by referring to the deep and impenetrable mysteries of God. They have assumed its truth, and left God to explain it as best he could. It is one of the names of blasphemy upon the beast.

Those who put forth this doctrine can know nothing of the Divine. They never could have experienced the light and life of Divine wisdom and love, or they would never have supposed an angel of light could rebel against his own divine nature and God. Such a supposition is contrary to every principle in the universe. Even the animal nature will not rebel against itself; nor will the intellectual, much less can the perfect or divine. The animal nature may rebel against the spiritual, and the spiritual against the animal; or both together may strive against the celestial nature, and the celestial may strive against them; and man, possessing each of these natures, may find a warfare going on within; but an angel of light, possessing only the celestial nature, can be moved or tempted only by celestial influences.

Furthermore, a being can only be tempted through some department of his nature. If man possessed no animal nature he could not be tempted by animal considerations, for there would be nothing in him upon which such considerations could operate. He could not be tempted with food, or drink, or apparel, or passion, or lust, because there would be nothing for

them to act upon. If man possessed no moral or spiritual nature, he could not become the subject of moral or spiritual law, and moral or spiritual considerations could not influence him. If man possessed no celestial or divine nature, he could have no love or affinity for the divine—divine influences could not act upon him.

From hence it will be perceived, that those who are in divine love, either by creation or progression, can only be reached by divine influence. Those only who are in the lower nature are liable to be influenced by lower considerations. Hence, an angel of light could not be influenced by pride, or ambition, or lust, or selfishness, for there would be no foundation in him upon which such influences could act. Those who feel the force of such influences might be induced to rebel against God, and hence might infer that angels could do so; but when such persons shall advance from their own to an angel's stand-point, they will then perceive the absurdity and blasphemy of their false supposition. Hence, if there be a malignant or evil spirit in the universe, he could not have derived his paternity from God through the angelic or celestial family. He must be either self-existent or purposely created. If he be self-existent then he has life and being of himself, and owes nothing to the Divine; he is independent of God, and has as perfect a right to maintain his own will and seek his own honor and glory as God himself. The universe is as naturally and properly the field of his activity as of God's. Eternity and infinity belong as much to the one as the other, and the prevalence of good and evil is only the manifestation of the rivalry of these two deities; and God becomes no longer the infinite, eternal, omnipotent Being, but is the subject of necessity and fate, and may yet be overthrown. These conclusions must follow the supposition of the self-existence of the God of evil. To avoid the foregoing difficulties, and yet maintain the existence of a God of evil, or Devil, there remains but one other hypothetical case, and that is, that the Devil is the creature of God, and that he was created to fulfill his appropriate destiny in warring against the divine character and government. This hypothesis implies that either the works of God would have been imperfect without his satanic agency, or that they have been

rendered so by his introduction. If the Devil is a part of the works of God, and the works of God are perfect, then is the Devil a part of that perfection; and he is as essential to the great end to be accomplished as are the angels of light, and he is no more to be censured for being diabolical and wicked, than the angels are censurable for being godlike and holy; and should God, after having created him to perform his necessary task, and endowed him with impulses to qualify him for it, render him odious and wretched for thus fulfilling his own will, he would exhibit a spirit and character more to be loathed and denounced than the Devil himself. Upon the foregoing hypothesis sin is as much a part of the Divine plan and will as holiness, and is as necessary to the perfection of his plan. Therefore the sinner is as really an exponent of the Divine will as the saint, and is entitled to as high consideration and favor.

Such are some of the consequences flowing from the hypothesis that there is a God of evil known as a Devil. Such an agency can not be introduced into the universe without dethroning God, and robbing him of the perfections of his character. The question, then, recurs, Whence cometh evil? This question can be answered without the introduction of an evil spirit, and without impeaching the character of the Divine being.

The error into which mankind have fallen in their efforts to account for the origin of evil, has arisen from considering evil an existence in and of itself. They have mistaken the effect for the cause—the condition of relation for the condition of being; and all of their difficulties have arisen out of such mistake. Good and evil are not entities of themselves, but mere conditions of being depending upon relation. A thing is good or evil only in relation to other existences or ends. The same thing in one relation may be good, while in another it would be bad or evil. All things in their true relation would be good, and in false relations would be evil.

Good and evil are, in their nature, like harmony and discord. Harmony in musical sound consists in the commensurable motion between two or more atmospheric undulations, and discord consists in the incommensurability of such undulations; and commensurability and incommensurability in form and motion are

necessary incidents of all external existence—incidents which Omnipotence can not alter or avoid. It is not impeaching Omnipotence to say that he can not make all lines in mathematics commensurable—all numbers uniform, or all qualities equal; nor is it denying his wisdom or power to say that he can not make all sounds concordant or all relations harmonious.

By Omnipotence it is not to be understood that God has power to do things constitutionally impossible—like violating the laws of his own being, in *esse* or *existere*. He can not alter or change the laws of Divine manifestation, any more than he can the laws of Divine being. The laws of relation producing harmony are the fixed and immutable laws of Divine manifestation; so are the laws of coincidence and commensurability in number, form and motion; so are all the natural laws of the universe. The law producing incommensurability in number, form and motion, is as much a law of Divine manifestation as its opposite, and is an inseparable incident therefrom. The law producing discordant sounds is an inseparable incident to the law of harmony, and one law can not exist without the other. The negative of any existence is a condition inseparably connected with the positive of that existence. Thus light has its negative darkness; heat has its negative cold; white has its negative in black; life its negative in death; noise its negative in silence; harmony has its negative in discord; order has its negative in disorder; joy has its negative in sorrow; hope has its negative in despair; knowledge has its negative in ignorance; wisdom has its negative in folly; truth has its negative in falsehood; love has its negative in hate; and God, as the great positive of all things, has his negative in the negative of all existence. This law of relation out of which arise the laws of manifestation, natural and divine, Omnipotence can not change. God is Omnipotent for the right, but powerless for the wrong. He is Omnipotent in the direction of his positive being, but he has no strength in the opposite direction.

Thus it is that good and evil are *conditions* of existence, and consist in the true or false relations of things to the positive of all being. That is said to be good which is in true relation to its own Divine destiny, and that is said to be evil which is in the

opposite relation. Neither good nor evil has any reference to essential being, but only to the relational. All things are considered good or evil in relation to their end or use. Were there but one simple existence in the universe, good and evil could have no existence: on the same principle that, were there but one atmospheric undulation, there could be no concord of sounds—were there but one line there could be no commensurability. Good and evil, being conditions depending upon relation, they can not exist out of relation.

That may be denominated good for any being which in its being and action harmonizes with the laws of the highest destiny of such being, and that may be denominated evil for any being which antagonizes with such laws. That is the highest law of any being which provides for and tends to develop its highest destiny.

Thus in the animal kingdom, the highest destiny of the mere animal is to provide for its animal demands, for the nourishment, development and perfection of its animal body, for the protection and defense of its animal existence, and for its perpetuity in kind in its animal offspring; and the highest law of its being has reference to that destiny. Now, that is good or evil to that animal, according as it harmonizes or antagonizes with that highest law of the animal destiny.

Thus also is it in respect to man. His highest destiny is to develop and unfold in himself an immortal, conscious existence, endowed with the faculty of eternal progression in love and wisdom, whereby he may constantly approach the perfections of the Divine in his purity of love, in his perception of wisdom, and in the potentiality of his will. The highest law of his being has reference to that Divine and eternal destiny, and that is good or evil to him which brings him into harmony or conflict with the highest law of such being and destiny. And thus it is throughout the universe: good consists in harmonizing with the highest or Divine law of our being, and evil consists in antagonizing with such law.

Thus it is that evil flows from the same Divine fountain from which flows good. It is a manifestation of the same Divine power, guided by the same love and wisdom. The power which

curses evil is the same that blesses good; the hand that wounds is the same that heals; the power that creates is the same that destroys—and it is the same divine energy in the one case as in the other.

Thus in man, the power to come into true relation with the laws of his highest being and destiny, is also the power to come into false relation; and the power which blesses the true relation is the one which curses the false. That self-same law by which fire will consume wood, cook food, propel machinery, etc., and thus bless me when I sustain true relation to it, will consume me, or my family or property, when I come into false relation; and it is the operation of the same law which blesses me in the one case, and curses me in the other. Had it not the power to curse me in the latter case, it would have had no power to bless me in the former.

The presence of one condition of being implies necessarily the susceptibility to the opposite condition. The susceptibility to pleasure involves the condition of susceptibility to pain; the susceptibility to emotions of joy involves the susceptibility to sorrow; the susceptibility to external love involves that also of hate; the power to utter truth involves the power to speak falsehoods, etc. The susceptibility and power incident to the latter condition, can not be destroyed without destroying the susceptibility to the former; the evil or good is not in the power or susceptibility, but in the relation through which it is exercised, or through which it is affected.

Should man construct machinery to perform for him labor—sawing boards for example—and then should he come into such relation to the machine as to get sawed himself, would he find it necessary to trace the origin of that power to a different source when it sawed himself, than that from which it proceeded while it was sawing boards? The very power by which it destroyed him was essential to enable the machine to perform its office in cutting lumber. The fault was neither in the power nor the machine, but in the false relation of the individual to it.

Thus it is throughout universal existence; there is but one government, but one fountain of all life and power, whether displayed in blessing or cursing, in giving life or destroying it.

We need no devil, or god of evil, to account for all the discord, antagonism, misery and death which fill the world. The Omnipotent energy with which the Divine government executes its laws, and the false relations into which man and society are constantly thrusting themselves, will furnish a ready solution of all the problems which arise.

The false and impure conditions of mind in man giving rise to depraved activity, are easily explained without bringing to our aid that old scape goat, the Devil. The animal, having no higher destiny to accomplish than that of providing for its physical necessities, defending its physical existence and propagating its species, is under that department of the Divine government which makes its highest appeal to the selfish nature of the animal—I say makes its highest appeal, because the animal, having no higher nature, is not susceptible to any higher impulse. The animal mind must be addressed through its animal or highest nature. Therefore it is that selfishness in the mere animal is a true and legitimate instinct of its nature; without this selfish impulse it could not perpetuate its existence a single month. This impulse, therefore, is in harmony with the highest destiny of the animal, and is to it the source of all its blessings. This impulse can only execute itself through force. The animal mind can not contemplate those moral relations between one being and another, which give rise to the recognition of rights; therefore they can not consider questions of equity, justice and right. Might and right with the animal must be one and the same thing.

This law of selfishness and force in the animal kingdom can be observed in its fullest extent without interfering with the highest destiny of the animal. Without this law the animal could not exist—under this law it reaps all its blessings, and under it it must receive all its curses.

But when we advance from this plane of development, and man stands forth possessing still the animal nature, with the spiritual and immortal engrafted upon it, if he would be true to his highest nature and destiny he must come under a higher impulse to action. He has come under another and higher department of the Divine government, and he must recognize other and

higher laws to regulate his external relations. He is now endowed with spiritual faculties and powers which must be recognized and employed in their proper field, or he will find himself coming into false relations to his higher being, and misery will take the place of harmony and happiness.

This selfishness of the animal nature becomes intensified by the stimulating influences of the spiritual faculties, unless they are appropriately employed in the field of spiritual activity. The spiritual nature demands *active* enjoyment, and can not be satisfied with the passivity of the mere animal. It therefore gives greater intensity to the entire being; it demands gratification, happiness, and it is eager in its pursuit; it attempts to make its animal being the instrument of that gratification, and thus runs into excess; it seizes upon its appetites, its passions and its lusts, and endeavors to coerce them into its service, and make them ministers of its pleasures. But all this is of no avail for true happiness. The moment any faculty of body or mind is neglected, or exercised in a wrong direction, false relations are assumed, and the power of blessing becomes the power of cursing. The appetite for food and for drink were designed, under the Divine law, as a means for nourishing and developing the physical body; and the gratification incident to supplying such demand of nature, is the full measure of the happiness such appetite is capable of bestowing.

These appetites are not designed as a means of conferring pleasure—they have a higher destiny to accomplish, and the pleasure is merely incidental thereto; consequently, when the means are mistaken for the end the true relation is lost, and the result must be discord, dissatisfaction and misery. And thus is it in respect to lust: intensified like the animal appetites by that exercise which seeks to make it a means of enjoyment, those faculties which are proper and necessary in their true sphere, are brought into false relations to their true end and to the ultimate destiny of man, and they produce disease, wretchedness and death.

Thus it is that evils arise in the physical condition of man. The physiological laws of being are violated, and the same power which would otherwise produce health and development, induces

disease and decay. This impairs the physical system and unfits it for the performance of its true office in carrying forward the work of individualizing the spirit. This depraved activity of the physical system creates certain false and impure conditions of the mind or spirit, which become more or less constant, and are known as habits. These conditions of mind are the result of the same action which would, under favorable circumstances, have produced truthful and pure conditions of mind; and were it not that the character of the mental condition is affected by the character of that activity which produces it, then there would be no law under which a favorable condition could be induced. If depraved activity would not induce a depraved mental condition, then would not a healthy activity induce a healthy mental condition. This law of relation is the one to which man owes his existence; it is the law under which he is to be brought into Divine harmony and happiness, or by which he is to be repelled from the Divine.

The suffering incident to a violation of the laws of our physical and mental being, is but the voice of God admonishing us that we are departing from the path that leads to our true destiny. The failure of the animal nature to gratify fully the demands of our spiritual natures, leaving us still discontented and unhappy, is the voice of God calling us away to a higher life and destiny; and when we disregard that voice and still pursue the phantom, the same law which would have blessed us, had we obeyed it, must curse us in our disobedience, and by as much as it had power to bless, in the same degree must it curse.

Man possessing the animal, spiritual and celestial nature within him, if he would be blessed with the richest of heaven's blessings, must come under the dominion of his highest or Divine nature. That nature is perfect holiness, purity and love in its character, and it must be permitted to rule the other natures in all their loves and affections. There is no faculty of the animal or spiritual nature which is not essential to the perfect individualization of the spirit, and which, in performing its legitimate functions, will not harmonize with the highest or celestial nature. But to do this it must be sanctified by the celestial, and all activity must be dictated therefrom.

But here arises the difficulty. Man is under the ruling loves of his lower nature, and thus lives in false relation to God and man, and out of that false relation arise all the evils man has been so constantly charging upon the Devil. Under the ruling love of the animal nature, man has been vicious, lustful, selfish, brutal. This has given rise to fraud, oppression, slavery, war, licentiousness, and the long catalogue of vices and crimes which have desolated society and the world.

The next question for consideration is, Why were not such measures adopted under the Divine government as to have prevented man from thus coming into false relations to his highest destiny, and so have avoided all the vices, crimes and sufferings incident to such relations.

There are almost innumerable answers to this question, a few of which will be noticed. In the first place, the forming of individualized immortal spirit, endowed with the faculty of eternal progression in love, wisdom and power, could not have taken place upon any other basis than that of progressive development, and progression must proceed from below upward—must proceed from the less to the greater; and this progress must be the subject of law in its development.

The commencement of individualization must consist in making the subject thereof receptive of external influences, and there must be a law by which externals produce their impression, else they can not individualize and develop a conscious being. But the same susceptibility which will receive impressions of pleasure must be equally impressible to pain. The nature which is receptive of one kind of external influence must be receptive of its opposite.

Again, the pleasures attending the developing immortal are derived from the constantly increasing wisdom and love which is pouring into the mind, as, by unfolding, it becomes more and more receptive. A world of new beauty and life is pouring in upon the enraptured soul as it advances toward the infinite fountain.

Again, life is action; without action there can be no life—without life there can be no development. This effort of the mind to discover new truths and ascertain new relations, is con-

stantly pushing it forward in its progressive course and increasing its capacity for higher truths, thus enlarging its sphere of wisdom, calling forth higher admiration and love. Thus God in the infinitude of his wisdom, love and power, is manifesting to the universe of intelligences those Divine and perfect attributes, in creating beings endowed with the faculties of eternal life, constantly increasing wisdom, love and power, and receptive of never-failing and ever-increasing happiness; and while they are finite in their being and capacity, and can only enjoy as they receive from the Divine fountain, they attain from the commencement a distinct personality—are their own masters, controlled by their own conscious volitions, and can ever feel their perfect freedom while they are deriving their life and being from God.

Here there is an important lesson to be learned and practiced. Man, as the creature of God, is under the Divine government, subject to the Divine laws at all times and in all relations; all the evils which weigh him down are the result of the corrective tendencies—of the Divine power adapted to the false relations which have called forth his sufferings. Let him no longer look for the Devil out of himself, and the false relations he may be in; let him learn that the false relation is his, and the consequences felt are his, and the rest is God's. The Devil whom he has ever been cursing, has been the Divine power of God punishing his false relation to his own highest good and destiny; and let him begin by casting the beam out of his own eye, before he attempts to remove the mote from the eye of his brother.

Again, be admonished that all the hell you have to fear is within you, and it may be deep, dark and fearful—and all the heaven you have to hope for must be within you. You will never be able to see God, only as his Divine character is developed and unfolded within you—as he is perceived within. There within will be found the bar of God, before which you must forever stand, and there, too, will be found the book of life, out of which you must be judged, and its judgment you will hear and feel.

The answer, then, to the question stands: An immortal conscious entity is to be produced. It must be created perfect and complete in its love, wisdom and power, without the faculties of

perception—that is, without being receptive of influences out of itself, and consequently uninfluenced in its being by the external universe; without external thought, feeling or perception; without power of progression in love or wisdom; or it must be produced upon the plan of developing and unfolding from the lowest point of conscious existence to that of the most perfect of finite mind.

The first method of creation we may infer to be a Divine impossibility, from the fact that all the works of creation in all departments of nature are constructed upon the plan of progressive development. From the monad to the universe everything seems to be under the law of progress. Life and motion seem to demand progress. Perfection in love and wisdom can not be the work of an instant. There are necessarily degrees one preceding the other in knowledge and love, and the higher must succeed the lower. Hence there must be progress, and that must keep pace with receptivity.

All love in its perfection is of God; all wisdom and power proceed therefrom and belong to the Divine manifestation. If a being is to be produced who shall be receptive of Divine love in his consciousness, and of Divine wisdom and power in his external perceptions, he must first exist before he can receive; and if he is to receive these in their perfection at once, he must first exist in perfection, so that he may become perfectly receptive at once. But this can not be. His perception begins with his being, and as he unfolds in his being he is made receptive, and thus he passes through the universe, unfolding and receiving from every department thereof.

Subjectivity is a necessary incident to receptivity. If a being is to become receptive of external influences, in proportion as he is receptive of such influences must he be in a condition subjective to such influences. Mind can only be affected by externals when it is in a condition receptive of their influence. If a being dwells in the external mind, he dwells in a condition externally subjective; he is under the influence of nature and society, and is in bondage to motives. But if he dwells in the internal mind, he is in a condition subjective to the internal or

divine—that is, he is self-subjective, and acts from spontaneous volition or interior delight.

Thus finite spirit must from necessity be impressible, and consequently subjective; and if receptive of pleasure when acting in Divine harmony, must, upon the same principle, be receptive of the opposite when acting in antagonism thereto.

The principle of volition is essential to constitute personality. Distinct personality implies that the subject and object of action shall fall within the being constituting the person. Volition precedes external action, and is that which induces it; therefore, to constitute distinct personality, it is necessary that the power of volition should exist in the being independent of external influences. Distinct personality, therefore, implies spontaneous volition; but spontaneous volition must proceed from that which in its nature is self-living, self-acting, and self-impressive. Hence it must proceed from that which in its nature is Divine; hence distinct personality can not exist except in that which embraces the Divine.

The principle called volition in the external mind is not such as of itself amounts to distinct personality. It is not spontaneous—that is, it is not self-acting. This is most distinctly manifest in the mere animal mind. This order of mind is such that it can not perceive intellectual truths or inmost principles, and consequently it can not will in reference to them. Its volitions must depend upon its relations through its physical being to the external and material universe, and consequently its volitions are not spontaneous but depend upon externals for their existence. Separated from externals the mere animal mind could have no volition. Thus the animal is in a state subjective to the external physical world, and can act only as it is externally impressed.

The same in principle is true of the intellectual or external spiritual in man. It can perceive only the relative of things—that is, the truths flowing from the relative; consequently it can exercise its volitions only in such relations. The mere intellectual mind can only will in reference to its thoughts, and it can not think out of the sphere of its relation; hence it can not will out of such sphere. Its thoughts directly or indirectly depend

upon external impressions, and consequently its volitions depend, through its thoughts, upon external impressions; so that the mere intellectual mind has not absolute spontaneity of volition. This fact the intellectual philosopher recognizes when, in his reasoning upon human activity, he is compelled to embrace the doctrines of fatalism. The doctrines of fatalism are true as applicable to the mere physical and intellectual mind, and, were it not for the presence of a more interior nature in man, giving rise to absolute spontaneity of volition, he would be, in every respect, the subject of fate.

But this inmost nature in man is also impressible and receptive, and would come under the same condition of subjectivity, were it not in its character and being a part and parcel of that from which it receives its impressions; so that in its impressions and receptions it receives and acts from its own nature, and consequently acts from itself, spontaneously and free.

Thus it is that the work of creation must be progressive from dead, inert matter, up to self-living, self-acting spirit. Formation must proceed from the lowest forms of existence up to the Divine, and every link in the great chain must be constant and perfect. Divine Omnipotence can proceed in no other way without changing his own mode of being—that is, without re-creating himself. Aside from the law of progression, everything in existence would necessarily be the work of special creation; every individual would necessarily be created without human parentage and without power of development; all life and activity would be arrested—thoughts, feelings and emotions could not exist; all creation would be motionless and dead; the fountains of happiness which now fill the universe would all be dried up, and there would be nothing to choose between existence and annihilation.

Thus it will be perceived that we need no God of Evil to account for its existence in the world. The difficulties attending the various theories of introducing the Devil into the universe, arises from the natural antagonism between truth and falsehood, and that which has hitherto been referred to the deep, unfathomable mystery of God, in respect to the origin of the Devil, is, after all, nothing but the irreconcilable relation of falsehood to truth.

Thus also it will be perceived that man has been denouncing the operation of the Divine laws, in punishing the false relation of man to his highest destiny, as a manifestation of the Devil; and the wisdom and power of God have been denounced as the cunning and deceitful plottings of the Devil, whom men have been taught to hate and curse. In this way men have been taught to look in the wrong direction for the source of those evils which have cursed them and the world, and they will never learn to act wisely in respect to those evils until they trace them to the proper source.

PROPOSITION.

THE law which has respect to the highest good and destiny of an immortal mind, must work for the perfection of its understanding, and consequently for the perfection of its love.

Hence as the mind can perfect in its understanding only as it is enabled to perceive existence in its phenomena, truths and principles, and as it can perfect in its love only as it is truly affected by what it perceives, it follows that erroneous perception and false affection antagonize with man's highest good and destiny.

Hence that highest law of man's destiny must be manifested in punishing such antagonism, and the severity of its penal action must be according to its power to resist such antagonism and the persistency of such antagonism resisting it.

Hence there will be a difference of penal power manifested, according to the strength of the false love or affection which antagonizes with that highest law.

When the antagonism is a voluntary and conscious one, the penal action will be a conscious punishment—that is, it will affect the happiness of the offender, or will make him unhappy.

When the antagonism is an involuntary and an unconscious one, the happiness will not be consciously affected.

THE BIBLE.

THERE is probably no book in the world more mis-used than the Bible. Not only do those who deny to it a spiritual character and origin misrepresent or reject its truths, but those who claim for it the authority of God, and reverence it as the veritable book of Jehovah, make it the greatest instrument of falsehood. There is probably no book containing more spiritual truths than the Bible; and yet there is no book more instrumental in teaching falsehood; and the question arises, Why is it that a book of spiritual truth should become such an instrument of falsehood? The answer is obvious.

It is a principle from which there is no escape, that any communication clothed in human language is addressed to the understanding of those to whom it is given; and its significance depends upon the interpretation given to it by the understanding. Hence each receiving the communication, supposes it to mean what his understanding makes it to signify. Now, if the subject matter of the communication be such that it lies beyond the plane of the natural understanding, those reading it will be most likely to form incorrect ideas of its significance, and yet will suppose their erroneous ideas to be correct. Now, cause any one to suppose that such communication came direct from God, and that its language is the language of eternal truth, and such individual will apply the same to his erroneous ideas, and will affirm of them that they are the truths of God. In this way the mind declares its falsehoods to be God's truths; and any truth which will not harmonize with its authoritative falsehood, it will denounce and reject.

The cause of the erroneous teachings of the Bible is not in the Bible itself, but in the manner its advocates receive and teach it. The fundamental error is committed in overlooking the fact, that external language can not become the means of communicating

infallible truth, any further than the understanding addressed is infallible in its perception and reception of truth; that the idea communicated depends as much upon the perfection of the understanding of him who *receives* the communication, as of the one who *makes* it. Hence the communication will become a different one to those who receive it, according to their different conditions of perception and reception. It is an undeniable truth that no communication clothed in human language can become the word of God to all mankind, until all are infallible in their understanding to perceive its true significance. Hence, so long as men are taught to reverence certain forms of expression as being divinely significant, independent of the understanding to whom they are addressed, such forms of expression must of necessity become more potent to communicate falsehoods than truth.

That this is so no reflecting mind can deny. Philosophy and fact unite in affirming it. No one looking over the field of biblical speculation, can deny that the Bible in the hands of the priests and the people, has been made the instrument of more falsehood than truth to the world; that is, there have been more false doctrines of science, philosophy and theology gleaned from the Bible, and taught to the world as coming from God, than true ones; and there is to-day more of falsehood believed, as coming from the Bible, than there is of truth.

There has been no important advance in art, science, or reform, which has not been denounced by the theologian contrary to the Bible. Astronomy, geology, phrenology, etc., among the sciences—anti-slavery, temperance, peace, etc., among the reforms, have each, in turn, been denounced by the clergy, and the Bible has been quoted to prove them false, and their advocates to be infidel. This would not have been so, were it not that the theologian obtained false ideas upon these subjects from the Bible. Now, it matters not whether the literal import of the Bible language warranted the theologians in coming to the conclusions they did upon these subjects, or whether the language was in itself plain enough to teach the truth to those minds developed to their plane, the fact that they were honestly mistaken demonstrates the impossibility of teaching truths lying beyond the sphere of the mind's development, by means of external language.

The Bible is now undergoing revision. The Christian world have felt, and still feel, the necessity of improving the translation; and as we read the notes and criticisms attending the revision, we see our position verified at every step. The ablest scholars differ as to particular translations; they exercise their best judgment in determining the meaning of certain passages. Hence, in translating the Bible, they are translating it into their understanding, and when we get the translation we shall only get their understanding. Now, are they infallible in their understanding? When we get their best judgment, can we say we have the word of God? Every one must see at once, that at best the Bible is but a book of expressions, by means of external and natural language, and that however suitable these expressions may be for the communication of truth, each reader gives them the particular significance which he calls the word of God. Hence, every one receiving it as the word of God, only receives it as an occasion of affirming his own opinions and understanding with the authority of God. Let men understand this and they will feel the necessity for the coming of the Spirit of Truth, which must abide forever, and which it is as necessary for every individual who would know the things of the Spirit to-day, as it was two thousand years ago.

For ourself, when we speak of the Bible to any one we endeavor to speak of it as they understand it. If we were to reply to a person holding to the doctrines of the New Jerusalem Church, we should, in our use of the Bible, conform to his rule of criticism, and should quote from the Bible as being the book he believes it to be; that is, we should quote from *his* Bible. If we were replying to President Mahan, as we do in this Number, we take the Bible to teach the doctrines he affirms of it; that is, we take *his* Bible. Hence he, taking the language of the Bible to be literal in its meaning upon the subject of the creation of the world, the creation of our first parents, the garden of Eden, the temptation, the fall, etc., we assume the Bible to teach that, and then reply upon that assumption, and endeavor to show to President Mahan the absurdity of his Bible. Inasmuch as the Bible becomes to every man what his understanding makes it to mean, there is no other way of meeting him.

We do not believe the account of the creation of the world, of our first parents, of the garden of Eden, of the temptation, fall, etc., to be literally true. We believe them to be parables, or a symbolic representation of spiritual truth, full of meaning when properly understood, but equally full of falsehood when taken as literal in their significance. When we compare the system of cosmogony as given in the Bible, with that of any other system, we can find none more absurd, and so we say to those who claim for its literalism divine truth. We deny that God created the heavens and the earth in six days, according to the common understanding of such expression, and rested on the seventh, for which cause the Sabbath was instituted. We deny that such account is in any manner a history of the creation of the material heavens and the earth; and no amount of theorizing can make it harmonize with the true geological history of the world. But there is a meaning, a deep spiritual significance in all these parables, which, from time to time, we intend to lay before our readers. We claim there is a key by means of which all can be understood.—But of that hereafter.

PROPOSITION.

OMNIPOTENCE can not be frustrated, and the laws proceeding from Omnipotence can not be suspended, but will ultimate their perfect work.

Hence God's laws can not be broken in respect to *himself* or *his government*.

Hence if sin is a violation of law, then in respect to *God* and *his government*, man can not sin.

Hence in respect to God and his government, no evil consequences can flow from the actions or conditions of man.

Hence in respect to God and his government, as being infinite and perfect, man is not answerable, neither doth the Father judge him.

MODERN MYSTERIES EXPLAINED AND EXPOSED.

BY THE REV. ASA MAHAN, ETC.

WHEN this work first came to hand, we sat down and prepared a thorough review of it, with a view of publishing the same. But before we had completed the review, so many partial and general ones had been published, and, beside, the work itself met with so little favor among the opponents of Spiritualism, that we deemed it advisable to pay no farther attention to it, and for that reason we did not publish what we had written. But on re-reading our review we have concluded that much of it is calculated to meet the wants of the people, and if not valuable as a review, it may be as an argument to show the fallacies of the opposition. We shall, therefore, from time to time, publish such extracts as we deem advisable for the benefit of the cause.

On the 33d page of Mahan's book we find the following: "The tendency of human depravity, in all ages, has been to supplant the worship of the 'incorruptible God' by that of 'corruptible man,' and birds, and four-footed beasts, and creeping things."

By "human depravity," we suppose, is meant the ignorance and falsehood, the selfishness and lust of man, by reason of which he disregards truth, justice, purity and right, and sacrifices them to his own selfish use and gratification. It is in consequence of this depravity that the Pagan worshiper bows down before the idol of his own carving, and ascribes to the God of his worship false attributes and a false character. In short, human depravity consists in false perceptions and false affections. So where we find the presence and manifestation of false perception and false affection, there we find "human depravity."

By this standard I propose to try what the author seems to intimate is the worship of the "incorruptible God," and ascertain

how much of human depravity is manifest in such worship. According to the proposition that the mind can perceive nothing which is not represented in its own consciousness, and it can perceive it only as it is represented therein, it follows that the Rev. A. Mahan can perceive no more of the "incorruptible God" than is represented in himself, and that he can perceive him only as he is thus represented. Every worshiper of a being must have a perception of that which is worshiped, and he worships according to his idea and conception of the object of veneration; that is, all worshipers of beings, as individuals, worship their own ideal; and if their ideal of God is an exact representation of him, then they worship the "incorruptible God," but if it be not a true perception and realization of the Infinite Father, then are they "supplanting the worship of the Incorruptible God by that of corruptible man."

The Rev. A. Mahan will not presume to affirm that he has a true and just perception and conception of the being of the infinite and eternal God. He will be obliged to admit that his ideas of the infinite and perfect, are necessarily very imperfect and false. Hence, if it be true that he can worship only according to his conception of the object of his veneration, when he worships a being as an individual, he is worshipping a falsehood. In short, the God of the worship of the Rev. A. Mahan is as false to the true God as are the idols of the lowest Pagans.

The truth of this can be demonstrated in many ways. The God who can be revealed to man by any external language, sign, or ceremony, is very far from being the only living and true God. Such a God will never be any more perfect than is the idea or conception of him in the mind in which he is revealed; that is, such a God, thus revealed, must be constructed out of the conscious elements previously existing in the mind of the subject of such revelation. You can clothe such a being with no attribute not already existing in the mind of the subject, nor can you magnify any attribute or faculty beyond the capacity of the subject. In short, your God thus revealed, will be as finite and false as is the being to whom he is revealed. The God of the Rev. A. Mahan's worship has no attribute or faculty which is not possessed by the Rev. A. Mahan. He is as essentially carved out of

the consciousness of Mahan, as is the image of the Hindoo's worship carved out of wood or stone.

It is no objection to the above position, that the Rev. A. Mahan makes the God of his worship much larger than himself. He does not make him infinite. Language fails to express infinity, and he may use what language he please, the conception is finite, and in worshipping a being, he worships that finite conception, which is no more God, or a true representative of God, than is the Grand Lama of Thibet. It can be demonstrated by every principle of truth known to man, that all worship paid to any being, as such, is false and idolatrous, and that the worship of the Rev. A. Mahan is no exception to the rule.

"A Revelation coming from the bosom and heart of Infinity and perfection, absolutely adapted in all respects, to meet perfectly the spiritual necessities of universal humanity, and revealing in its own nature and intrinsic adaptations, as well as in its external evidences, the clearest possible indications of its origin from no other cause than the spirit of God, is, if the mission of Spirits attains its end, to be supplanted by pretended revelations of the spirits of men, revelations as discordant in themselves as the jargon of Babel, having no adaptation to the necessities of humanity in any form, physical, intellectual, or moral," etc.—*Modern Mysteries*, page 33.

Such "a revelation, coming from the bosom and heart of Infinity," in all respects replete with every perfection, like the fabled dove of the ark, would be obliged to return again to whence it came, to find a resting-place. Unless man is as perfect in his faculties of reception and perception, as is the revelation to be made, he can not receive it. None but the infinite and perfect can perceive the infinite and perfect. None but the infallible in perception and understanding, can determine what is infallible. Hence in respect to those things about which the human perception and understanding are fallible, an infallible revelation can not be given, which shall become such to all.

A communication to any mind becomes to it what it understands it to mean. If the subject matter of the communication be infallible truth, yet if the one to whom the communication

is made be fallible in perception and understanding, there is no certainty that the truth has been communicated to such mind. Its imperfect perception and understanding may have perverted every truth, and converted them to falsehoods. There is no way of revealing infallible truth to any mind, any further than such mind is infallible in its perceptions and understanding. The communication of truth depends no more upon the communicator, than the one to whom the communication is made. Infallibility of communication can be preserved only where there is infallibility both in the communicator and the one receiving the communication.

Hence if God would make a revelation of himself to man, man must be as infallible to understand, as God is to make the revelation, else man has no certainty that he has the truth. If man is ~~not~~ infallible to perceive and understand the things of the infinite, then he can not affirm that God has made the things of the infinite to him. If man is liable to err in his perception and understanding of God, he can not safely affirm that he has a true perception and understanding thereof.

Hence, a perfect revelation from the "bosom and heart of the Infinite," can be made to man only when man is perfect to perceive and understand, as God is perfect to proclaim. That man is thus perfect to receive a written revelation from God, no one will pretend to affirm. All written communications addressed to man are addressed to his perceptions and understanding, and must necessarily be interpreted by him; and they will become to him what his understanding makes them to mean, and his belief must correspond to his understanding. This conclusion is inevitable. Hence, also, while man is imperfect to understand, he can not become the subject of perfect communication.

In respect to God, is man infallible in his understanding? In respect to his will, his law, his government—in respect to man's nature and necessities, physical, moral and spiritual, is man infallible in his understanding? Most certainly he is not. Then he is not the subject of an infallible revelation upon those subjects, no matter who speaks, God, angels, or men. To his external perception and understanding there is and can be no "revelation

coming from the bosom and heart of Infinity," replete with every perfection, adapted to "meet perfectly the spiritual necessities of universal humanity," because man can not be the subject of *any* such revelation.

And what are the facts of the case? Admitting, for the *sake* of the argument, that the Bible is "a revelation from the bosom and heart of Infinity," thus replete with all truth suited to the necessities of universal humanity, how well does it perform its work among those professing to receive it? Has it given them correct ideas of the being, attributes and character of the "incorruptible God?" Has it given them any idea at all of his mode of being, action and manifestation? If it has, how is it that they do not agree upon the subject? Has it given them any unity of perception and understanding as to *where* heaven is, and *what* constitutes heaven? or as to what specific action and character are necessary to the individual to qualify him for, and entitle him to, admission there? Let the Rev. A. Mahan declare *what* to him are the clear and indubitable teachings of the Bible, and nine-tenths of Christendom receiving the Bible as an infallible revelation of God's word and will, will deny that it teaches any such thing. It reveals to them no such doctrines. Let the Rev. A. Mahan tell his opinion as to what the Bible teaches respecting man's duty to his fellow-man, and he will find a plenty who are as wise, good and sincere as himself, who will deny that it teaches any such thing.

The fact that no two understand the teachings of the Bible precisely alike, demonstrates that it is impossible for a written revelation addressed to the fallible perceptions and understanding of man, to become the word of God to all mankind. It becomes to each what he understands it to mean, and it can by no possibility become anything else; hence, no matter who wrote it, the meaning depends upon the mind that reads and interprets, and until man becomes infallible in his perception and understanding, no written communication will be infallible for the teaching of truth to all minds.

But, again; supposing the Bible to have been given by the inspiration of God, so that exact and appropriate language had been selected to convey the precise idea intended, this would

have been true only while the language in which it was written had been preserved. But when that communication had to be translated into other languages, the integrity of the communication could only be preserved by inspiring the translators to correctly perceive, understand and write out the exact meaning of the Divine communication; so that omitting all questions of interpolations and emendations, which are admitted to be numerous in the Bible, have the translators been inspired men, so under the influence of the Divine Spirit as to be incapable of error in their translation? It can not be claimed that they have been; but, on the contrary, it is affirmed that they have committed numerous errors—that in many important particulars, they have entirely perverted the meaning of the original, and a new translation is called for. Where, then, is to be found that “revelation coming from the bosom and heart of the Infinite,” thus replete with every perfection? The Rev. A. Mahan can not repeat a word or syllable which he can affirm ever came from any such source. He can give no idea or conception of the being and character of the “incorruptible God,” or of any doctrine taught by God, which he can truly affirm he knows came from him, unless he can first truly affirm of himself that he is infallible in his own perception and understanding thereof.

Then let the Rev. Professor be a little more modest in his assumption before he talks of supplanting “the revelation coming from the bosom and heart of the Infinite,” for those coming from the “Spirits of men.” That sort of declamation would sound just as well in the mouth of a Pagan, a Mohammedan, or Mormon, and would bring with it just as much evidence of truth, as it does coming from the mouth of the Rev. A. Mahan. That sort of clerical argument may be denominated “*rigmarole*.”

But these “revelations from the spirits of men are as discordant in themselves as the jargon of Babel.” By this I suppose the Rev. gentleman means, they do not understand and teach alike the state and condition of things in the world of Spirits, and therefore it would be unwise to substitute their teachings for the teachings of that “revelation which came from the bosom and heart of Infinity,” and which is so very definite and positive on all these points?

These "revelations from the spirits of men," can not be more discordant upon the subject of the immortality of the soul, its condition after death, and its employment in the world of Spirits, than is the Bible, if we are to credit the intelligence and sincerity of those who profess to believe and teach its doctrines. The Rev. A. Mahan does not profess to know whether the Spirits of deceased men and women have any form or are possessed of any conscious intelligence, or can exercise any physical force as Spirits. He does not know but it is necessary for God to create a special body for a Spirit to enable him to manifest himself. At least so he stated at the Cleveland discussion.

He can not tell whether the Bible teaches or means to teach that the dead sleep in their graves until the resurrection, or whether they are active and conscious, and are engaged in singing praises to God, or acting as ministering angels, guardian spirits, etc. He can not tell whether heaven is a place walled in to keep the Devil out, or whether it is a mere state or condition of the mind. He can not tell whether God is the subject of influences out of himself, depending not upon his own self-sufficiency for his own Divine pleasure, but depending upon the actions of finite man to determine his pleasure and displeasure. These, and ten thousand like things, the "revelation coming from the bosom and heart of Infinity," gives him no certain information.

But, again, "Among the standard works issued from the Spirit press," we have, for example, a professed revelation from the Spirit of Thomas Paine, pertaining to the origin, progress, and consummation of the work of creation. In this production (* * *) the fact of matter, as the only substance, its original condition, a condition in which, up to a certain period, it had remained inoperative, for any creative effects, from eternity, as a mass of liquid fire; and the origin and cause of creation from the spontaneous activity of this mass, at that moment, are given precisely as set forth in the Divine revelations of our 'Poughkeepsie Seer.' Here the two revelations diverge a little. According to the latter, all systems of suns and worlds were 'instituted' from clouds of vapor, spontaneously thrown off from the central mass. According to the former, from this same mass, there was, at the moment

referred to, spontaneously, from a law inherent in matter, thrown off masses of matter which passed away into the depths of space, and then stopping in their flight at the proper points, took their places as suns and worlds, each spontaneously revolving around its own axis, worlds beginning in the same manner, to move in proper orbits around their central suns and satellites or their respective centers, and altogether constituting one harmonious universe. The individual that would for a moment credit such an account of creation, that does not instantly perceive it be as absurd, self-contradictory, and its truth as impossible, as the supposition, that creative power resides in empty space, is prepared to believe anything but truth—truth revealed in all her internal harmony and self-consistency, and attended with all possible external evidence of its reality. Truth is too insubstantial to find a lodgment in such a mind; yet such is the philosophy of the Spirits in regard to creation, of which they profess a perfect knowledge. Whatever else they know, they are certainly very poor philosophers. Of the real laws of mind they know almost nothing; and of those of matter quite as little, and of neither do they know anything correctly.”—*Modern Mysteries*, pp. 34 and 35.

The “Poughkeepsie Seer,” and the Spirit of Thomas Paine have just as good authority to go out upon an expedition of world-making, as had Moses or any other human being in his name; and the theories of Davis or Paine will suffer nothing in comparison with the theory of Moses upon the subject of the creation of the world. The Rev. A. Mahan will get just as clear and scientific a perception of the time *when*, the manner *how*, and the use *for which* the earth was made, by reading the writings of the “Poughkeepsie Seer,” or of the Spirit of Thomas Paine, as he will by reading the writings of Moses; and if the Reverend gentleman thinks he has a more definite and scientific view of this subject, as given by Moses, let him state it.

“In the beginning the gods created the *heavens* and the *earth*.” When was this beginning, and what had the gods been about previous thereto? For, according to the Reverend reasoner, if they even were created, there was a *time when*, and a *manner how*, they were created; and previously to this time, eternity had been rolling on its ages, (that is, if time may be put in relation to eter-

nity,) and so our Rev. gentleman reasons. Had the gods been spending an eternity in idleness? and was the purpose of creating the heavens and the earth conceived, and the plan matured, during that preceding eternity.

Again: Were the heavens and the earth created out of nothing? or were they fashioned out of previous existing material? Does this "revelation from the bosom and heart of Infinity," give you any information on the subject? or are you left to your own conjecture? and how long was this work of creation in progress before it was completed? The book says, six days. But what does the term "day" signify? a period of twenty-four hours or an indefinite period of time? It was formerly supposed that a period of twenty-four hours was intended; but science demonstrated that to be false, and latterly they have taken the liberty of amending the interpretation. In that they failed to get a revelation from the bosom and heart of Infinity.

But taking the modern interpretation to be fair, now what idea does the Rev. A. Mahan get as to the time it took God to create the heavens and the earth, the sea and all that in them is? The Book says, still, he did it all in six days, and made an end of his work, and rested on the seventh; wherefore the Sabbath was instituted. If the six days were indefinite periods or epochs, is not the seventh of the same character? How does the Rev. gentleman understand this?

But again: What is included in the term "the heavens?" Does it mean the empty space, or those bodies and existences which move in space? If it mean empty space, and not those things which exist and move in space, what does the learned gentleman understand by the creation of space? His ideas must be very clear upon these subjects, considering the source of his revelations.

He can not mean that the bodies which move in space are included in the term "heavens," because the earth is one of those bodies; besides, the sun, moon and stars were not created so soon as the earth, and when created, they were placed in the firmament of the heavens; and thus I might proceed to question the Rev. A. Mahan upon the meaning of the history of creation, as found in the first chapter of the Bible, and he would be obliged to confess

that it was altogether as unintelligible as the "jargon of Babel." He can not name one truthful or rational idea of the creation of the universe; that is, of the heavens and the earth, which he obtained from the Bible. He can not discern one principle of philosophy or science taught therein. The truths of geology, astronomy, and of every other science, can get no confirmation therefrom; and I can say of the writers of the Bible, what he says of the Spirits, "Whatever else they know, they certainly were very poor philosophers. Of the real laws of mind they knew almost nothing; and of those of matter quite as little, and of neither did they know anything correctly." Mind, what the Rev. A. Mahan says of the ignorance and folly of Spirits in their revelations, applies as well to that which he says came "from the bosom and heart of Infinity;" and if it be conclusive evidence of their worthlessness and folly in the one case, he can not avoid the same conclusion in the other.

For my own part I have no doubt that men have lived who have had the folly to attempt to write a philosophical history of the origin and creation of the universe, and that there are Spirits who have the same weakness hanging about them still, and that there are dupes enough who will be inclined to believe in their silly theories; some from the apparent *plausibility*, and others from the *antiquity* of the story—to which latter class belongs the the Rev. A. Mahan.

The theory of the "Poughkeepsie Seer," or of the Spirit of Thomas Paine, agrees as well with the truths of science, and is as free from absurdity, as is the literal account of the creation given by Moses. If that account is to be understood according to its literal reading, none can be more absurd and false; but if, to preserve its character for truth, it is to be spiritualized, and thus made to signify what we have every reason to believe was not thought of when written, the same charity and disposition to vindicate the theories of Davis and Paine, would easily make out a more consistent and truthful story with less labor.

"Equally absurd is their theory pertaining to the condition of the Spirits in the visible world—their existence, we mean—in seven concentric circles or spheres. We have the authority of the

"Spirits" themselves for discrediting any revelations, even from them, which do not accord with the great principles of matter and spirit already revealed to us by experience and observation. Now what is there in the analogy of human experience, or in the laws of our physical, mental, or moral nature, to indicate a future existence in such kind of spheres? Absolutely nothing. Besides, if the law of human progression, which is to continue forever, demands seven such spheres, it would for the same reason demand seventy thousand—indeed, an infinite number."—*Modern Mysteries*, pages 35, 36.

That only can be called absurd which is known to be false, for there is no absurdity but falsehood. Now of what does the Rev. A. Mahan predicate the absurdity of supposing the Spirits to inhabit different spheres? With what known truth does such a supposition conflict? He says there is nothing in human experience to indicate any such thing. Well, is there anything in human experience to contradict any such thing? and if so, what? He refers to the law of human progress, as incompatible with the idea of a limited number of spheres. But in what does that incompatibility consist? Judging from his use of the objection, I should think he had associated the idea of human progression in love and wisdom, with the idea of moving along in space; for, says he, if this progression is to continue forever, it would require an infinite number of spheres. He might as well have said, that as the pupil advances from arithmetic to algebra, geometry, etc., you must continue multiplying your school-rooms to give opportunity for mental expansion.

Indeed the idea of time and space is so apparent in this objection, as to disclose the real condition of the Rev. gentleman's mind. His heaven is a place, and his God a locality. If seven spheres are not comprehensive enough to allow of eternal progression, how will the Rev. Professor get along with only three? In that revelation which he affirms came from the "bosom and heart of Infinity," but three spheres are named; that is, three heavens. Does the Rev. gentleman deny to the soul eternal progression in love and wisdom? If he does not, will he not find the same difficulty in respect to three spheres as he

now does in respect to *seven*? After his manner of reasoning it would stand thus: If seven spheres are not comprehensive enough to allow of the eternal expansion and progression of the soul, much less will three spheres be sufficient.

I suppose the learned gentleman believes in the Omnipresence of Deity, and that Omnipresence extends to every faculty and attribute of the Divine Being; so that God is everywhere present, by every faculty and attribute of his existence, and that in respect to space, it may be said, God is present, whether that be large or small. Now, if every attribute and faculty of the infinite and eternal God be present in every part of space, and there be present that mind so unfolded as to perceive the Divine presence, through how much space would such mind need to move to find the Infinite? A little reflection would teach the Rev. gentleman that "sphere," as applied to Spirit, has respect to state or condition of the perceptions and affections, and not to space or locality, and that space and locality are only figures of speech when used in respect thereto.

It is admitted that many minds in the body, and I doubt not, also, minds out of the body, speak and write of spheres as though they were in space; but that is the fault of their religious teachers giving them their first impressions. Who does not know that our religious instruction has been such, under the Rev. A. Mahan and his coadjutors, that our ideas of heaven, hell, and the like, have been as though they were in space. Nine hundred and ninety-nine out of every thousand of orthodox believers now can not easily dissociate heaven from space. The idea of going to heaven is that of going away or going up. They can not speak of heaven without looking up, and they ask God to come down, etc.

Such being the fact, it seems a little strange that the Rev. gentleman should have seized upon that idea, as furnishing the basis of an argument against the doctrine of the communication of Spirits. If this is to be a specimen of his candor and ability, truly his work will be no honor to the head or heart of humanity.

"All circles or spheres for the inhabitants of this world have the earth for their common center. The first encircles the earth

at about five thousand miles from its surface, if we rightly remember. A pretty solid pavement 'the Spirits' must have to walk upon there," etc.—*Modern Mysteries*, page 37.

The basis of this objection seems to be the rarity of the soil at such a distance from the earth's surface. That such an objection should have come from a clergyman who teaches the literal truth of the Bible descriptions of heaven, is somewhat surprising. Why, is not the "pavement" solid enough to hold water sufficient to drown the world? and did not God open the windows of heaven and let the water down upon the earth? According to St. John's vision, were not the "streets paved with gold," and the foundations of heaven's walls laid with precious stones?

But, seriously, I suppose that wherever Spirits are, there is that which is sufficiently firm to support them; and if they pass from place to place, or sphere to sphere, according to the Rev. gentleman's idea, then is that medium through which they pass, of sufficient firmness to enable them to make progress. I believe Mahan's angels have wings. Orthodox angels have. What are those wings for, if there is no spiritual medium to react upon them?

PROPOSITION.

As mind is truly unfolded in wisdom only as it perceives phenomena, laws, and causes as they are, and as mind is only truly unfolded in love as it is truly affected by such perceptions, our erroneous perception and affection necessarily bring the mind into a false condition.

Hence such mind, while it cherishes its false perceptions and dwells in its false affections, can not harmonize with truth, or experience the life-giving influence of true affection.

Hence, until such mind is willing to learn its false condition and abandon it, it can not advance in true wisdom and perfect in true character.

SPIRITUAL MANIFESTATIONS NOT INCREDIBLE.

EVIDENCE NOT REQUIRED.

REFLECTION will teach us that we can be educated to believe in any mode of faith the most absurd and ridiculous; and we may be believers in such a faith, and at the same time be the greatest sticklers for evidence of the truth of those things which conflict with our educational prejudices and preconceived opinions.

The fact that our faith is not sustained by the common observation and experience of men, or that it is mysterious, or apparently absurd, or unsupported by direct and positive evidence, furnishes no objection to our receiving and believing in it. Such objections are never valid in the estimation of those to whose creed they are applied. They are only valid when applied to the creeds of others. The Mohammedan and Pagan can demand that the Christian creed shall be free from all mystery, or apparent absurdity, before they will adopt it; but they will not allow those conditions to be applied to their own faith. In fact, it may be stated as an incontrovertible proposition, that no religious sect in the world, requires its mode of faith to be free from mystery or apparent incongruity; to harmonize with natural law, or be sustained by direct and positive testimony; and yet all religious sects in the world demand that every sect, except their own, shall be free from all objections of that kind.

These things being so, every man must feel that he is peculiarly liable to embrace many errors in a faith which is educational in its character; that if he would arrive at the truth, he must, so far as possible, dismiss all educational prejudices and preconceived opinions, and honestly seek after the truth, and only embrace those things as truths, which are sustained either by competent testimony, or by the deductions of a rational mind.

There are certain ways by which conviction may be carried home to the mind, which are legitimate and proper, and suited to

truthful investigations; and we are justified as sensible, rational and spiritual beings, in giving heed to either or all these ways, in awakening and perfecting our convictions.

First, we may observe the existence of certain facts by the aid of our physical senses, and by the application of certain tests we need not be mistaken. There are tests by which we can avoid being deceived by optical illusions, or psychological impressions, as to the existence of certain facts; and it is not always safe to trust what we suppose to be our senses too far, without the application of some of these tests.

Sensible demonstration belongs to the highest class of evidence of the existence of any physical facts; and so far as physical facts are concerned, sensible demonstration may usually be considered conclusive—especially, where two or more of our physical senses concur in any particular demonstration.

We are justified in believing in the existence of physical facts upon the testimony of others; and when we have such testimony, the questions are, first, are our witnesses credible? and second, have they the means of knowing what they state to be true?—and if after our examination we can not doubt their credibility, and there is no liability on their part of being mistaken, we are justified in believing their statement. And especially is this the case, when the subject matter of their statement is not opposed to well-established facts and principles.

NO PHILOSOPHICAL ANTAGONISM.

A distinction should be made between those things which are opposed to well-established facts and principles, and those things which, although not within the common observation and experience of man, are nevertheless not known to be thus opposed: that is, there is always to be a distinction between facts or principles said to be contrary to reason, and those things which lie beyond the scope of our philosophy.

We know that real philosophical antagonism does not exist, for truths can not conflict. Many things may exist in principle or in fact, of which we have no knowledge, and which our observation and experience have never demonstrated to us. But it does not

thence follow that such facts or principles are absurd or incredible. There is no absurdity but falsehood. If any given fact or principle can be true, and every other fact or principle with which we are acquainted be true also, the supposition of the existence of such fact, etc., can not be absurd.

Our every-day observation and experience demonstrates this. To a person living within the tropics, the congelation of water to ice is not a fact within their observation or experience, because they never experience the low degree of temperature necessary to produce that result. Nevertheless, such a person could with no propriety declare such a supposition to be absurd, merely because it had never happened within his observation. And especially could he not say that such a fact was opposed to well-known principles, and therefore incredible.

When the magnetic telegraph was first constructed between Washington City and Baltimore, and it was announced that by its aid people could stand in the one city and converse with those in the other, how many in the country could say that such a fact was in accordance with their observation and experience? or how many could understand the principle concerned in the construction of the telegraph. And yet, who but the most ignorant, thought of denouncing that announcement as absurd and incredible?

Then, it should be observed, the fact that any particular phenomena are not within the observation and experience of the world, is not of itself a sufficient reason for discrediting them. If the phenomena be not opposed to well-established facts or principles, they may be as credible as any other, and may properly be believed upon the testimony of credible witnesses who have the means of knowing their statements to be true.

Thus, in reference to these supposed spiritual manifestations, although the phenomena may not be within the common observation and experience of the world, it does not thence follow that they are absurd or incredible. For, until they are known to conflict with principles and facts well established, they are as credible as any other phenomena, and it requires no more testimony to satisfy a rational philosophic mind of their truth, than of any other or uncommon fact.

SPIRITUALISM NOT OPPOSED TO KNOWN FACTS.

The phenomena connected with what are denominated spiritual manifestations, are not opposed to any known principles or facts. They may be true, and every other fact or principle with which we are acquainted may also be true. Our observation and experience do not contradict any such phenomena. We may never have witnessed anything of the kind, but that furnishes no presumptive evidence that the phenomena are not true. We may never have witnessed the falling of meteoric stones, and nine hundred and ninety-nine thousand out of every million, may never have witnessed anything of the kind, but it does not thence follow that meteoric stones have never fallen to our earth; nor does it require the testimony of ten thousand witnesses to establish such a fact, because such fact may be true without conflicting with any other known fact.

Nor does it follow, because it is impossible for us to ascertain from what place in the fields of immensity those erratics come, whether from the moon, a distant planet, or a terrestrial volcano, that the phenomena are optical illusions or psychological impressions, and that in reality no meteoric stones have ever fallen.

That Spirits exist in a disembodied state is generally admitted, and those who deny such existence can not sustain themselves by any proof that such existence conflicts with any known law or principle. Every fact or principle with which they are acquainted may be true, and the existence of disembodied Spirits may be true also.

SPIRIT POWER TO AFFECT MATTER.

That Spirits possess power to operate upon matter, or make physical manifestations, is not unphilosophic in principle, nor is it opposed to the observation or experience of man; but, on the contrary, we are forced to the conclusion that they possess such from high and commanding authority, as well as from the universal teachings of nature.

We all recognize the inert character of matter—that of itself it possesses no innate, inherent power, but can only act as it is acted upon; and by a careful examination of the subject, we

shall inevitably be led to the conclusion, that power, *in its mode of existence*, is exterior to, and independent of matter, although in its *mode of manifestation*, it is interior to, and dependent upon it.

But aside from all philosophical reasoning upon the subject, we have high authority for asserting that disembodied Spirits have power to operate upon material substances. All our religious teachings upon that subject declare that power belongs to Spirit, and belongs to it in virtue of its Spirit constitution. God is a Spirit, both in his mode of existence and action, and as a Spirit he is omnipotent; that is, he is the fountain and source of all power, and as such must possess that power in virtue of his Spirit constitution; and man, being created in the spiritual image of God, and thereby becoming the spiritual child of God, must possess the same constitution in kind, though not in degree.

BIBLE AUTHORITY.

But again: If we can take the Bible as authority on this point, Spirits do possess this power. The angel that came down and rolled back the stone from the door of the tomb of Christ, furnished conclusive evidence that Spirits can operate upon material bodies. Also the one that came to the prison of Peter, broke off his fetters, opened his prison door, swung back the iron gates, as well as the one that visited Paul and Silas in their imprisonment, gave decisive evidence of their power over physical objects.

Again, taking the Bible for authority, Spirits can speak and hold conversation through the physical atmosphere. The Old Testament is full of examples of the kind, and so is the New. For example: The angel who conversed with Zacharias, with Mary; the voice at the baptism of Christ; the heavenly host singing over the plains of Judea; the scene at the mount of transfiguration; the conversation of the angel at the tomb of Christ; the manifestation at the conversion of St. Paul, etc., are a few examples among the many, showing that Spirits possess this power.

SPIRITUAL PHENOMENA CREDIBLE.

So, then, the phenomena called spiritual manifestations are not absurd or incredible, on the ground that they are opposed to well-

established facts and principles; but on the contrary, they are sustained by well-established facts and principles, and therefore are credible on the usual amount of credible testimony.

Then the amount of evidence which can rationally be required to demonstrate the existence of such facts, and the quality of that evidence, are the same as are required to establish any other credible fact; and whoever refuses to yield his assent upon such credible testimony, can give no substantial reason why he should not, upon the same principle, discredit Bible facts; for there is a thousand times more positive and direct evidence of the real existence of these manifestations than there is of a single event recorded in the Bible.

Again: Those who would reject the evidence of these manifestations must adopt principles which will be fatal to the evidence in support of Bible facts. On the score of testimony, these demonstrations are as well established as any facts can be; and better established than facts connected with the various religious denominations of the world. Do not misunderstand me; I do not deny or doubt the facts mentioned in the Gospel history. I claim we have evidence enough to substantiate those facts. But I also claim that those who believe those facts upon the amount of testimony they have, can not upon any rational ground reject the evidence connected with these manifestations.

SAME EVIDENCE APPLICABLE TO THE BIBLE.

Upon what testimony do we believe in the miraculous conception of Christ, or in his miraculous works of healing the sick, curing the deaf, the blind, the lame, etc.? We have only the testimony of his immediate followers and believers, and of but very few of them. The subject matter to be believed upon their testimony is certainly as prodigious as that to be believed in reference to these manifestations, and the disciples of Christ had as much interest in being deceived in regard to the doctrines he taught and the facts they witnessed, as those who have witnessed these recent manifestations.

They were no more capable of guarding against deception. They were as subject to the power of imagination, to sensible illusion, as those who have witnessed these latter phenomena. If the nature of these manifestations are such that we can not trust our

senses, and must rather conclude we are deceived against the evidence of them all, then may we, with as much propriety, conclude that the apostles were deceived, and that they did not witness what they supposed they saw or heard. The same principle which can deceive us in despite of all our senses, existed then, and had the same power over them. Sight was no more sure, hearing no more perfect, and feeling no better test of reality, than now. And there was as much popularity to be gained by believing in the works and teachings of Christ, as there is by becoming a convert to these manifestations.

We are told our senses can not be relied upon in matters of this kind. When the twelve saw what they supposed to be Christ, walking on the water, were they liable to be mistaken? When they supposed he rose in the midst of the tempest, and rebuked the winds and the waves, and caused them to dwindle to a calm, were they under a psychological impression? and was his appearance, after his resurrection, an optical illusion? If the physical senses can not be trusted in matters of this kind, then indeed we can have no certain evidence, that all these things related concerning Christ were not the fanciful impressions of his deluded followers.

What reason had Paul to suppose he saw a light and heard a voice from heaven? These things are now declared to be optical illusions. Men can not trust their senses. The ear can not locate sound. Paul might have been the dupe of some traveling wag, and under the peculiar circumstances of the case he might not have been able to locate the sound in the right direction. It was certainly prodigious, according to the notion of modern spiritual skeptics, that a man should be suddenly enveloped in a light above the brightness of the sun, and should be instantaneously struck blind, and should hear a spiritual voice speaking to him and telling him what to do.

It was an event so out of the ordinary course of nature and common observation, as to make it necessary that the testimony of several credible witnesses, who were not subject to such an illusion, should be had before the fact could become credible, if the position taken by our opposers be correct.

It will not do to take the position, that our physical senses can

not be relied upon in any case involving acts out of the ordinary course of common observation and experience. That position, if observed, would put an end at once to certainty as to all facts recorded in the Gospel history, setting forth the character and teachings of Christ.

If the human senses can be relied upon at all, then these latter manifestations take place independent of any physical agency on the part of the mediums or other persons present; and if these manifestations thus take place, and indicate an intelligence and power beyond the capacity of the mediums and others present, then they indicate the presence of a mind and power invested with a sensible physical exterior, and give the highest possible evidence of the presence and agency of disembodied mind.

SPIRITUAL PHENOMENA REAL.

That these manifestations are produced without the physical agency of any embodied mind present, can no more be denied than any other fact known to man. Upon this point thousands of witnesses of unimpeachable character—of unquestionable capacity to investigate thoroughly these phenomena—can be produced; witnesses who have no interest in being deceived themselves, or in deceiving others.

Committees after committees, composed of citizens of integrity and capacity, men who were not believers in these things, who went to the examination under a firm conviction it was all a trick, and with a full determination to detect and expose it, have been obliged to report that the mediums had no physical agency in producing the phenomena.

Sounds, clear, distinct and heavy, produced on objects within their sight and subject to their most critical inspection, and disconnected entirely with the mediums, are repeated hundreds of times within their sight and hearing—produced while they are making their examination, directly under their eyes—no difficulty in locating the sounds. All present hear them at the same time and in the same place—hear them at times they are not expecting them, and in places not previously designated by the mind.

Physical manifestations are produced in their presence, indi-

cating a power twice and sometimes ten times equal to the power of the mediums, and that, too, when the medium is known to have no possible physical connection with, objects of potential manifestation, and while the hands and feet of the mediums are held, so that no motion of the body could be produced without exciting observation. Heavy objects are moved, bells are rung, musical instruments are played, and everything almost which physical power can do, are performed; and that, too, not in dark circles, not in the presence of friends and believers, but in open daylight, and in the face of the skeptical and unbelieving.

Therefore we say, and will maintain it, if the physical senses are worth anything, if they can be relied upon at all, and if human testimony can substantiate any fact, or is entitled to the least credit, then these things are so.

INTELLIGENCE OF MANIFESTATIONS.

But again, these manifestations often indicate a degree and kind of intelligence which belong not to the capacity of the minds present. They manifest a power to read the thoughts, feelings and emotions which are concealed deep in the recesses of the soul, and which have taken upon themselves no exterior form of expression.

Facts and scenes obliterated from the mind and long since buried in the dark grave of forgetfulness, are by these communicators again brought up, and placed before the astonished questioners in sentences spelled out, and which can not be mistaken for an idle dream of fancy, or the handiwork of an excited imagination.

Distant events which are transpiring are instantaneously revealed, and the listener is told of scenes transpiring far away; a parent is sick, a child is dead, a friend is on a journey, etc., all of which in due time are demonstrated to be true.

Again, difficult questions in philosophy are answered, mathematical problems are solved, communications are spelled out in answer to questions asked in languages unknown to the mediums—all of which indicate an intelligent thinking spirit. I could fill volumes by the recital of cases arranging themselves under and illustrating the truth of the foregoing propositions, which are as

well authenticated as any fact in existence can be. Therefore, again I say, if the physical senses are worth anything, and if human testimony can be relied upon at all, these things are so.

OPPOSERS NEVER INVESTIGATE.

And who are they that dispute the existence of those facts? I answer, they are those, and those only, who have never patiently and thoroughly investigated the subject; who have never witnessed these manifestations at all, or having witnessed them, have not followed them up beyond a single investigation or two, and those of a hasty and superficial character. I say, without fear of contradiction, that no person with ordinary capacity to investigate, who has devoted any considerable time to a patient and careful investigation of this subject, can be found to deny the existence of these phenomena, or can explain them on any other hypothesis than that they are manifestations from the Spirit-world.

After a patient and thorough investigation of the nature and character of these manifestations during the last eight months, I have no hesitation in affirming that the phenomena are real, and that they can not be explained on any other hypothesis than that they are what they purport to be—communications from the Spirit-world.

NOT MESMERIC PHENOMENA.

These phenomena have sometimes been ascribed to the influence of mesmerism, clairvoyance, psychological impressions, optical or sensible illusions, etc. But no individual at all familiar with the principles involved in the foregoing phenomena, and acquainted with the latter, will even attempt so absurd an explanation. In the course of this work we will demonstrate that neither mesmerism, optical illusion, or anything allied to any or all of them, could produce these spiritual phenomena.

Thus have I endeavored, in a brief manner, to demonstrate that these phenomena are not absurd and incredible, as being opposed to well-established facts and principles; that there is sufficient evidence to convince a rational philosophic mind that these manifestations are from the Spirit-world—that a channel of

communication is opened up through which we can converse with the Spirits of the departed.

THE UTILITY OF THESE MANIFESTATIONS.

And what, pray, can be the grave objection to this belief? What is there in it which antagonizes with any well-established fact or principle?—what that conflicts with any well-known fact? Answer if you can. What has society to dread from the revelation of the fact that our departed friends watch over us, and can return from beyond the grave to counsel and advise us, to comfort and to cheer us on? Where is the heart so cold, selfish and worldly-minded, who would not wish it were so?—where that soul so separated from the love of the departed that he would not hold sweet converse with.

The dark uncertainty which hitherto hung over the future has involved that country in a dreaded gloom. We have been taught to look upon death as our enemy. He has been styled the grim monster, the king of terrors, and his territory has been denominated the dark valley, the valley of shadows and gloom. Long, anxiously and fearfully has the clay-tabernacled soul been inquiring for light and knowledge respecting its final destiny; and hitherto to the mass of mankind, death has been a fearful "leap, a leap in the dark."

Notwithstanding the light which has been shed upon it in the life and teachings of Christ, few, indeed, have so seen that light and so understood those teachings, as to avail themselves of the present consolation they are able to give. The dark uncertainty which seemed to hang over the fate of any given Spirit, was sufficient to wring with pain and anguish the mourner's heart.

Even those who claim the highest consolation which their knowledge of Christianity can give them, and speak of their future prospects under its promises, speak of their utmost certainty as consisting in "OBTAINING A HOPE." OBTAINING A HOPE! that expression is full of meaning. It tells of the doubt and uncertainty which hangs over their minds on the subject of their own eternal well-being.

The human mind can never look with complacency upon that change which is to fix eternally its condition and destiny; with-

out something more satisfactory than merely "obtaining a hope." So long as it feels there is a possibility of being infinitely the loser, by the change, the final hour will be looked upon with shrinking and dread. At the final summons the soul will start back, and stand aghast at what it fears may come.

Owing to this uncertainty, this fearful looking-for of the realities of the eternal future, how few can be found who can contemplate with calmness the dying hour? How few can anticipate its approach with joy and gladness, and hasten to meet death as the bride with joy hastens to meet the bridegroom?

And, again, with what hesitation and anguish do we give up our friends, under the supposition that it may not be well with them—that the separation may be a final one. How do we call to mind those precious, *precious* hours, hallowed by the sweet communion of our hearts? How do we cling to some little memento they have left us, and press it to our bosoms as though it were all of them that remained? How do we sigh for the return of those days which were made glad by the light of their smiling eyes and the rich music of their happy voices? And then, how do we grieve and our hearts sink within us, when we think they are gone never to return? With what sadness do we speak of that once warm heart, now cold and still—of those sparkling eyes now dim, and that voice now hushed in death; and how do we dread and hate death, who has been the cruel spoiler of all our hopes and joys!

But hark! A voice comes from beyond the grave to tell us that death is not our foe; that he is the messenger of life and joy; that he is the grand accoucheur of the soul, and comes to usher it into light and life eternal. A heavenly light shines through the dark valley, and dispels the darkness and gloom which has hitherto enveloped that country. The Spirits of our little ones return to us and say, "Yes, I come to the chamber of death to escort the free and happy Spirit to the elevated spheres above;" and hereupon let me add, my dear friends, let no vain regret or deep sorrow take possession of your bosoms at the loss of your little ones. They are transplanted in a richer soil, where roses bloom eternally, yielding fresh fragrance, and no winter's blight can ever mar the beauty thereof.

To the bereaved husband, the voice of the departed wife comes back, saying, "Weep not for me, my dear husband, for I am with you still, and I watch over you, and will guard and guide you through life. I love you now with all that deep fervency of spirit with which I loved you while in the body. Teach my little ones that their mother still loves and watches over them. Be of good cheer—I am happy. All is well."

To the weeping son, the Spirit of the ever-devoted and watchful mother speaks: "My dear son, I have labored long to convince you of the presence of your friends who have left the body and gone before you, and to bring you up to enter in with them, there to be one family again, My dear child, we shall meet again, and spend a long eternity together. Wait a little longer and I will come to bear you to the beautiful land where the weary soul finds rest."

Thus I might continue repeating language which I have heard from Spirit lips. I have heard the husband speaking in tones of comfort and consolation to the mourning wife, and the wife to her husband; I have heard the child comforting its parent, and the parent its child. The brother has spoken to his sister, and the sister to her brother; and the voice of friendship and love I have heard re-echoed from beyond the grave, giving comfort and lofty cheer.

And who would hush those voices? What child that has a mother in that Spirit-land, would not open wide his ears to hear again that mother's voice?—what parent's heart would not leap for joy to hear the sweet prattle of his Spirit babes?—what brother would not listen to the sweet confiding voice of a departed sister, and what friend would not rejoice that death can not stifle the voice of friendship?

Who, then, would not rejoice that the day is dawning upon us when the darkness, obscurity and gloom with which the future has hitherto been invested, is fast clearing away? Whose heart would not leap with joy to see the dark valley and shadow of death illuminated by the rays of eternal light? Who will not pray in all the fervency of his spirit, Let the ladder which Jacob saw be again set up, and let the angels of God be seen descending and ascending upon it?

These things being so, the mourners may dry their tears. They may visit the graves of the dear ones, to find an angel setting at the door of each sepulcher to tell them the ones they love are not there; they are risen, and as they return home they may meet them on the way. These things being so, let one universal shout ascend, saying, "O death, where is thy sting! O grave, where is thy victory!"

And what have society to dread from the revelation of such facts? What doctrines like these will call away our slavish attachments to all perishable objects of time and sense, and center all our desires on heavenly and divine things?—what will more effectually tend to elevate and redeem man from the dominion of his appetites, passions and lusts?—what will more strongly draw him from the downward tendencies of his animal nature, and attract him upward to the spheres of heavenly wisdom and love.

Let these important truths be impressed upon the minds of all, and there will be an end of dissipation and vice. Selfishness will be converted to love. War with its long catalogue of crimes and woes will cease. Slavery and oppression will die. Fraud and deceit will be no more. Man will be redeemed, and the kingdom of heaven will come, and the will of God will be done on earth as it is in heaven. With these communications established, we shall have the angels and spirits of the just made perfect, for our companions and teachers. Ignorance, bigotry and superstition will die. Sectarianism will be no more, and there will be one Lord, one faith, and one baptism.

PROPOSITION.

ALL finite beings which commence their individual existence at a point from which they must depart by progressive development, come under a law of development peculiar to such beings, which law flows from the necessary relation such being sustains to other existences, and a departure from such relation will injure if not prevent such development.

PROPOSITION.

THE utmost infinite variety of existences have each a separate relation, in some respects peculiar to itself, which determines the law of its production and sustentation.

Hence that relation and consequent potential manifestation which is suited to, and essential for our variety of form and existence, is by the same relation and law unsuited to another and different form and existence.

Hence every form and existence having a peculiar relation and law of its own, which gave it its being, must conform to that relation and law to promote and preserve its existence.

Hence such form and existence departing from such relation and law, violates the fundamental conditions of its being, and in respect thereto must meet with resistance and antagonism, in proportion to its departure, which will tend to modify or destroy the individual existence which was developed under a different relation and law.

Hence there is as much wisdom and goodness manifested in the relation and law which disorganizes and dissolves a previous organization, as in the relation and law which built it up.

Hence the power which organizes in one relation, necessarily disorganizes when in an opposite relation, and the power works with the same wisdom and love in the one as in the other relation.

Hence evil is relative, and not absolute, and has respect to a certain specific end or use.

Hence the relation and law which is essential for one form of existence, and consequently good for that end and use, would for that very reason be destructive to another form of existence, and consequently evil or bad for such end and use.

Hence the terms good and evil do not represent absolute existence, but only the relations and laws in respect to specific ends and use.

Hence the power that builds in one relation destroys in an opposite one.

SPIRITUAL PHENOMENA INDICATING INTELLIGENCE.

TRUTH is immortal and can not die. Those who strive to resist its influence may injure themselves and others, but they can not hurt the truth. That is destined to an ultimate triumph. So long as God and the universe exist, and so long as the laws of being, action and manifestation continue, the foundations of truth will never be disturbed; and it would evince much more wisdom in man to test his creeds and opinions by the truth, than to test the truth by his creeds and opinions.

That which exists, exists in accordance with the laws of being, and is a manifestation of certain truths to the mind properly developed to perceive its teachings. The fact of its being at all should be sufficient to admonish us that the wisdom and love of the Divine Father speaks through its being to the ears of him who has the wisdom to hear.

There is no falsehood in the universe outside of the ignorance and false affection of the finite mind. Mystery is but another name for ignorance; and falsehood is but the state of the perceptions and affections of the erring man. But mystery and falsehood are of themselves truthful existences, and bespeak the presence of as perfect a law as do truth and wisdom.

When the perception of fact transcends the perception of relation and cause, *mystery* is necessarily begotten; and where the perception of truth does not accord with the ruling affection or love, falsehood is naturally born; for so long as the affection is adverse to the perception it will resist the truth, and consequently will beget falsehood.

There are no phenomena, however simple, which are not connected back to, or rather connected with, the Divine Original; and he who can find the primate and the ultimate of any existence, can find out God the Infinite, the Omnipotent and the Omnipresent. To the truly developed mind every bush is a

burning bush, and all ground is holy ground, whereon he should tread lightly, for, in truth, God is there.

There is no great or small in the universe, except as it exists in the minds of those who estimate it. It takes the same presence and law to fashion the dew-drop as to fashion the world, the sun, the solar system. The little ticking of the electric spark which appears upon the knob of the Leyden Jar, is the same, in its mode of being, action and manifestation, as the terrific thunder-bolt. All things are large or small according to the mind and its perceptions. Small minds find small things.

Thus is it respecting all our perceptions. The universe to us is but the projection of ourselves, and is large or small, true or false, good or bad, according to our mental states. To the pure all things are pure, and to the truthful and wise there is truth and wisdom in all things. The beautiful of soul sees beauty, and the harmonious in spirit perceives harmony. It is only to the ignorant and false, the impure and devilish, that the universe appears to be under the administration of the Devil.

There is simplicity and unity in the laws of existence, action and manifestation, from the lowest molecule to the highest angelic existence. The law by which the new-born receives its first conscious impression is the same as that which elevates it to the condition of the highest angel, and the principles of its receptivity and impartability never change. It learns of existence as fast as its mind unfolds to receive the influx thereof into its consciousness, and the highest finite learns no faster. It becomes wise in its perceptions according as its perceptions are true and its affections pure. And so it is with the beings in the angelic heavens. External language is but the *form* of thought and feeling projected into the external; it is but the outward sign of a more interior significance.

The principles of communication between minds are the same among all intelligent beings, whether invested with physical or spiritual bodies; the difference is in the interiority or exteriority of manner. Communication between beings implies efflux and influx, of whatever sphere or degree of development.

When we communicate by external language, whether by sounds addressing the ear, or signs addressing the eye, the princi-

ples of efflux and influx are preserved. There is necessarily a medium of connection and communication between the two minds. That medium may be the physical atmosphere, or the sun light—it may be the nervous or spiritual medium; but in either case it receives the action of one mind and transmits it to the other. The different media of communication are adapted to the exteriorness or the interiorness of the minds communicating. Thus the most exterior mind must make use of the most exterior media; and the more interior the mind, the more interior will be the media of communication.

The sensational method of addressing the consciousness is the most exterior, and hence that medium of communication is most exterior and gross. That conscious being which can only be reached through external sense, is in its most external condition; and consequently its perceptions and affections will be of the most external character. Yet the principles of efflux and influx pertain as much to it as to the most interior method of communication. Spoken language, addressed to the physical ear, is communicated by the undulatory movement of the physical atmosphere, or such other physical media as are used for that purpose; which movement acts upon the physical organs of the hearer, through which the consciousness is addressed; so that there is efflux from the speaker moving the media, and influx on the part of the hearer receiving the action.

Methods of communication are more or less exterior according to the distance, so to speak, between the medium of communication and the consciousness being addressed. When the physical atmosphere or the light is the medium, there intervenes the nervous and spiritual media before the spiritual consciousness is reached. When the nervous is the direct medium, then the spiritual intervenes; and when the spiritual is the medium, then the communication is direct with the consciousness. Yet, in this direct method of communication, the principles of efflux and influx are observed. One mind imparts and the other receives, and each according to its state or condition.

Since, then, the methods of communication are the same—that is, the principles by which communications are made from one mind to another, differing only in degrees of interiorness—we

can easily understand the principles of spiritual communication, as well also as the principles of divine inspiration; and the principles of divine wisdom and love will appear in the lowest or most exterior methods of communication as well as in the highest; and the mind that despises or contemns such methods, betrays ignorance, falsehood and folly. The method of communication must be adapted to the mind receiving it. When a being is to be addressed whose consciousness can only be reached through the senses, it becomes absolutely necessary to project the thought, idea or sentiment into that sphere, and under such a form as can reach so external a mind; and whatever there be of that thought, idea or sentiment which will not admit of so external a representation, can not be communicated to such a mind. As the physical senses can only be influenced by material existences, amounting to a given quantity and density, those existences which can not be represented by material forms, relations and conditions can not be communicated to such exterior minds.

Hence, if God, angels or men would communicate with such minds, they must adopt such methods, and such communications must be limited by such means, and must be as imperfect as are the means.

Hence, if spiritual beings would address the consciousness of such exterior minds, they must address them through external sense, and the subject-matter of communication must be limited by the imperfection of the means necessarily employed, as well also as by the capacity of the mind thus addressed. Therefore, if Spirits speak at all to such minds, they must speak through the agency of an external and physical medium. If the ear be to be addressed, it must be through the medium of sound; if the eye, through the medium of light; and the sound and form must each derive its significance from the conscious knowledge and experience of the mind addressed. So, then, it matters not so much *who* speaks to such mind; they must use the same means and address the same capacity, whether the thing spoken come from God, angels or men. All external language derives its significance from a conscious perception of that which sounds and forms represent. Without the conscious perception the form

and sound are of no use; thus, until the mind has a conscious perception of light and color, no form of external language can supply the lack. The blind man may be as familiar with the expressions, black, white, red, etc., as with his own name; and yet lacking a consciousness of what it is that is thus designated, he can not receive truthful communications upon subjects involving correct ideas of light and color; and it matters not who speaks the word, the conditions of correct communication upon such subject do not exist in his mind.

The only way the blind can be instructed correctly upon the subject of color, light, etc., is by the transmission of the necessary consciousness of light and color into the mind. This can only be done by the influx of consciousness. Such methods of communication are called inspiration, and are one degree removed from the most exterior method of communication. This method of communication is practicable when the subject is in the interior consciousness, and is *en rapport* with the communicator.

By being in the interior consciousness is meant, to be more or less independent of the sensuous influences of the body. The normal condition of man, in the physical body, is that of exterior consciousness; and while that prevails, he is very imperfectly susceptible to the influences of inspiration. All processes by which the mesmeric and clairvoyant conditions are induced, have respect to insulating the mind from the sensuous influences of the body, and bringing it into the condition of disembodied spirit, and just in proportion as that condition of insulation is induced, will the phenomena of spirit be produced.

The influence of sense upon one in the exterior consciousness, may be likened to one standing at the foot of Niagara, amidst the roar of its mighty waters, and the grandeur and sublimity of its scenery. He will not be able to hear the whisper of the zephyrs, or even the louder voice of the thunders.

An exterior language composed of such forms or sounds as can address the physical eye or ear is indispensably necessary as a means of communication for those who are in exterior consciousness, and they can communicate by no other means until they come into a more interior condition; and just in proportion as

the individual does come into a more interior state, will he be enabled to communicate without an exterior language.

The principle is very simple and easy of understanding; communication between mind and mind implies efflux and influx; one mind imparts and the other receives action. Hence there must be the active and passive conditions of mind, and there must be that which unites them, or is a medium of communication between them; that is, that which transmits the action. Take for illustration, I speak and you hear. The efflux of action is from me; I then represent the active condition. You hear; you receive the action. It inflows into your consciousness; you represent the passive condition. But while I represent the active condition, and you the passive, there must be a medium of communication to transmit the action from me to you. I might continue speaking with ever so much action, unless there was some medium to take up that action, and repeat it upon your consciousness, you would not be affected by my speaking. Thus my organs of speech must act upon the physical atmosphere and the physical atmosphere must act upon your organs of hearing, and must communicate thereto the action which it received from my organs of speech, so that the action proceeding from my mind is awakened in yours, and our conditions being alike, our affections will be alike influenced.

This medium of transmission must be such as can receive the action from the positive and transmit it to the negative, and hence must join upon each, and extend from the one to the other. Thus the physical atmosphere as a medium for the transmission of sounds must join upon the sonorous body, and extending from it must join also upon the organs of hearing. If there be vacuum between the vibrating body and the ear the sense of sound is not communicated.

Keeping these principles in mind, it is not difficult to understand the methods of spiritual communications. All communications are to be considered as exterior, interior and inmost according to the states of minds between which the communication takes place. When the mind is in exterior consciousness the medium of communication must be physical as distinguished from

spiritual. The efflux from the communicating mind must act upon the physical medium, such as light, the atmosphere, etc., creating forms, producing sounds, which forms and sounds are types or symbols of ideas previously existing in the mind and committed to memory.

The process is this: The communicating mind has a thought, idea or sentiment to be communicated. In respect to that to be communicated, the mind has a perception and an affection or desire, and wishes to transfer that perception and affection to another mind. That other mind, being in exterior consciousness, can not be interiorly addressed, but must be impressed by means exterior; hence the thought, idea, or sentiment of the communicating mind must flow out into the exterior, and take upon itself an outward form of expression, and by means of that form must flow down into the interior of the receptive mind. The outflowing of the thought is put into the will, by means of which the understanding and the affection of the mind create a body for the thought, acting through the spiritual, the nervous, the vital and electrical, upon matter. The embodied thought, acting by physical means upon the sight, the hearing, the feeling or some sense, enters the receptive mind by the same process that it left the impartive mind. As the thought came forth into the external, at every advance it took on a form suited to its external sphere, and as that thought entered the receptive mind, it put off the form as it descended into the more interior. So that in the act of communication between mind and mind the entire process of creation and formation is represented.

I have an idea to communicate to you. If we were each in a condition of interior consciousness, then without any sound, word, or outward sign, I could cause that idea to exist in your consciousness. By the simple force of my will that idea would enter your mind; but not being in such interior condition, I must project that idea into the exterior. My mind first acts upon the spiritual medium, thence upon the nervous, and thence upon the physical, by means of which I produce a symbolic sound, or character, or sense, called a word or sentence. Associating the idea with this symbolic representation, I send it forth to ultimate in your mind that which gave it birth.

The symbol comes to your perception by its form addressing your eye, its sound your ear, or its touch your sense. The association is awakened, the idea enters your mind, while the sound and the form cease.

All communications by speaking, writing, etc., are of this character. Every thought uttered, in its conception, utterance, and reception involves every principle of communication between intelligent beings, from the lowest to the highest. Nay, more; it involves the cause, end and use of universal existence; the origin, course and ultimate of man.

But when the mind addressed is by any means withdrawn from exterior consciousness, then the use of oral or written language will be unnecessary as a means of communication. The mind may be withdrawn from outward consciousness in many ways. One is by physical dissolution. The disembodied Spirit sees not by means of the sunlight, nor does it hear through the medium of atmospheric undulations. Its communications are carried forward by means of that which is more interior, yet which correspond in every particular to the exterior method. In the material body the physical sense was at the surface, with a physical apparatus suited to throwing the form and motion out into the physical medium, and also another physical apparatus designed to receive the form and motion, and transmit it to the Spirit. But having put off such physical form, the material veil is rent—the spiritual sense comes to the surface, and the Spirit sees, hears and feels by means of spiritual forms and motions, as it did before by means of physical forms and motions.

But the embodied spirit sees, hears and feels by means of the same spiritual sense as does the disembodied. The physical sense is only a means of acting upon the spiritual, and is only needed when the spiritual can not be reached without it.

The mind may be withdrawn from outward consciousness by means of Mesmerism. The process of mesmerization is calculated to insulate the mind from the sensuous influences of the body; and just in proportion as this separation takes place, is the mesmeric condition perfected. Physical death is the mesmeric condition completed; and the phenomena incident to such condition will resemble death just in proportion as that condition is approached death.

Cases not unfrequently occur where all outward signs of life disappear, not only to the outward observer, but even to the subject himself. Circulation and respiration apparently cease; sensation is suspended, volition is at an end. The body becomes cold and rigid as in death.

The mind of the subject, under the above circumstances, for the time being becomes disembodied mind, and may perceive and manifest pure spiritual phenomena, so far as spiritual action is concerned; that is, it may receive and impart spiritual communications, etc.

Again: The mind is sometimes insulated from the sensuous influences of the body by a sort of spiritual abstraction, by means of which it comes into its interior consciousness, and becomes cognizant of spiritual phenomena. This condition of abstractedness is common to a class of minds absorbed in religious meditations, and may be cultivated to an indefinite extent.

Again: The mind is sometimes insulated from the sensuous influences of the body by the action of Spirits upon it psychologically, by means of which the whole life of the being seems to be concentrated in his interior consciousness, and thereby becomes, as it were, withdrawn from outward sense, and perceives nothing which does not address such interior consciousness.

Thus, in diverse ways, mental or spiritual insulation may be attained when pure spiritual action independent of the physical organism may be induced and perceived.

The similarity of the phenomena of embodied and disembodied mind has been the cause of much error in the minds of those who were too credulous, and those who were too skeptical; causing the one to attribute to disembodied spirit that which proceeded from minds in the form, and causing the other to deny all agency of disembodied spirit whatever.

The principles of spiritual action are the same, whether with or without a material body. The mind that is impressible by spirit, as such, will be subject to influences of mind in the body by the same law of spiritual impressibility, and so *vice versa*.

It is no objection to the doctrine of spiritual communications that persons in a clairvoyant condition can see and converse with spirits in the body. That is a part of the law of spiritual commu-

nications; when the mind is insulated from sense, whether by death, mesmerism, self-abstraction, or otherwise, it can perceive spiritual forms by means of its interior senses, and can hold converse with them by such interior means, whether such forms are invested with a material form or not.

Nor is it any objection to the doctrine of spiritual communication that minds in the body can impress other minds in the body at great distances. Such is necessarily the law of spiritual impressibility, and is applicable to minds in and out of the body.

Nor is it any objection to the doctrine that Spirits can obsess the bodies of other persons so as to make them mediums of their *action* and *communication*, that minds in the body can do the same. The fact that minds in the body can exert such an influence, is a confirmation of the doctrine of spiritual obsession, and if one be true both must be, for the same principle is involved in each case; and thus it is in respect to all similar phenomena.

There are no phenomena belonging to mind as such, which may not, to a certain extent, be common to embodied and disembodied mind. The laws of action and re-action are the same; the principles of efflux and influx are the same; the process of thinking, willing and acting, are the same. In all that constitutes the conscious spiritual being, endowed with faculties of perception and affection, the embodied and disembodied spirits are the same. Then it would be anomalous if spiritual phenomena of the same or similar character did not belong in common to the embodied and disembodied mind.

The means by which the phenomena of disembodied mind are distinguishable from those of minds in the physical form, are rather special than general, and they grow out of the special differences of condition and relation to be considered in each special case. The mind connected with the physical body in its action necessarily carries with it more or less of the physical and nervous influences of the body, which the disembodied mind does not; and one who is very sensitive to nervous and spiritual influences can readily detect the difference, and if he has acquired any degree of skill in distinguishing the nervous from the spiritual, he can determine at once whether the influence be from a disembodied or an embodied mind.

This difference of tone is the only one which extends to generals, and might be said to be applicable in all cases to distinguish between the influence of the spiritual and nervo-spiritual phenomena; and even this difference sometimes almost disappears, in cases where but little of physical and nervous power is left before the spirit quits the body; and I have known one or two cases where the individuals had become so nearly spiritualized that the physical and nervous influence had become almost inappreciable while yet in the material body. But such cases are very rare, and when they do occur, the difference between such embodied and disembodied spirits is so slight that the error in calculation does not vitiate the conclusion.

There are specific differences of condition and relation between embodied and disembodied Spirits, which enter largely into spiritual phenomena and make them distinguishable. One of these differences is in the relation the embodied mind sustains to its physical body, and the amount of spiritual power necessarily consumed to sustain and carry forward the various functions of the body. The spirit during its union with the body has little, if any, surplus power to be expended in producing potential manifestations, so that in this respect the disembodied may exhibit phenomena which the embodied can not.

But the means by which the one is most certainly distinguishable from the other, are specific, and must be applied to each individual case.

In presenting the subject so that it can be determined whether the phenomena under especial investigation belong to the one or the other class, it will be necessary to examine into and define the specific powers and faculties of the mind, independent of the means by which those powers and faculties are exercised and manifested. Leaving out of view, then, all media by means of which one mind communicates its action or affection to another, we must look at mind itself, in its capacities and powers.

In the outset, it is very apparent that the individual mind has nothing except that which it has received. It can have no knowledge except that which has been impressed upon its consciousness, and which has flowed from that impressed thereupon. It can

have no volition except that which flows from the union of its understanding with his love or desire.

All conscious voluntary action, by means of which contingencies are noted, must have its origin in conscious perception and conscious volition. Intelligent, contingent action can not take place without the presence of conscious perception and volition; and if such action take place in the mind, or is a direct proceeding from the mind, then is that perception and volition present in the consciousness of such mind; and when such perception and volition do not exist in the consciousness of the mind, such mind is not the author of such contingent action, and may be considered a medium of manifestation for some other mind possessing the consciousness and the volition.

And the perception and volition which dictates the contingent action must be a conscious presence, superintending the action and its contingencies. It is not enough that the knowledge exists in the consciousness of some being, but that conscious knowledge must be united with the volition, and that must specifically direct and control the contingent action.

Suppose the contingent action be to dictate a grammatical sentence in the English language, by spelling out each word at the call of the alphabet—and let that sentence contain an item of news, as follows: "I am the Spirit of Stephen Olin;" or "I was murdered five days days ago in California," etc. This communication was rapped out at the call of the alphabet.

The manner of giving the communication makes the whole action highly contingent. Thus some one commences the alphabet at A B C D E F G H I, rap; A, rap; A B C D E F G H I J K L M; rap; A B C D E F, and so on until the communication is completed. Now notice the almost endless contingency of the action. To deny that such communication was dictated by intelligence from some source, would be the height of folly; and the intelligence dictating it must have been conscious, so as to have observed the contingency of rapping at the appropriate letter—to form the appropriate words, arranged in a proper manner, to express the specific idea of the murder of the individual at a particular time and place.

Now when it is agreed that the communication was dictated

by an intelligence which must have acted consciously to have observed the contingency and produced such a result, then that conscious intelligence must have been present to have responded at the happening of the proper contingency, and must have been in an embodied or disembodied condition.

The event declared was unknown and unthought of in the circle—in fact was unknown this side of California—and consequently the conscious perception and volition did not belong to the circle. But it is claimed by some that the medium, or some one in the circle, became clairvoyant and perceived the event. It is replied that the medium was not in a clairvoyant condition, nor was any one in the circle, and no one had any thought on the subject when the communication was given.

But it is further claimed that the medium, or some one, might have been unconsciously clairvoyant, and have perceived the event without being conscious of it; that is, that the medium had a perception without consciousness. The very hypothesis is an absurdity; but if that could be admitted the difficulty would not be obviated. Clairvoyance is needed for the purpose of informing the consciousness, in order that the mind may perceive and the will obey the contingency.

The contingency to be observed is, that a rap shall be given at the naming of a particular letter. Now, unless the consciousness is informed of the letter next in order, what is to dictate the rap? and unless the consciousness is informed of the event to be communicated, how shall the communication be determined?

But it is affirmed that the event was known to some mind, and that mind was *en rapport* with the mind of the medium, and that the communication came from such unknown mind; but that such communicating mind was in the body. The difference between the theory of such an objection and the doctrine of spiritual communications, is only in the increased difficulties the objective theory presents; for such *rapport* of minds in the body could not exist and produce such phenomena, without involving all the principles of spiritual communication. The same *rapport* which would enable one mind in the body to communicate through another mind in the body, would enable disembodied mind to do the same.

The hypothesis confutes itself. An embodied mind in California, knowing of the death of the man named, but knowing nothing of the circle in Liverpool, or of the call of the alphabet, without any consciousness of when to rap—or what to rap, or to whom to rap—gives the communication. Here again it will be observed that the contingent action must be observed without any conscious perception of the contingency. Here is intelligent volition without any perception to inform the will.

Thus every theory by which the agency of disembodied Spirits is attempted to be dispensed with in the production of such phenomena, runs into contradiction and absurdity, and leaves man without compass, chart, or rudder, to steer his way in search of spiritual truth.

The propositions between the Spiritualists and the objectors on this point are—Spiritualists affirm that in all actions highly contingent, there must be present a conscious intelligence to perceive the contingency, and a conscious volition to dictate obedience thereto, else the contingency will not be observed; and the objectors claim that such conscious perception and volition are not necessary, to note and obey contingent action.

PROPOSITION.

THE faculty of perception when separated from the affection or love of the mind, is without moral character.

Hence intellect merely is without character, and must in some degree precede character.

Hence intellect may co-operate with baseness, without compunction.

Hence it may co-operate with *truth* and *love*, with admiration and delight.

Hence intellect, in respect to moral character, is a kind of neutral ground between the selfish and moral affections, and is to moral affection what sensation is to the selfish affections.

APOSTOLIC ERRORS.

WE have, in several articles in this and the previous number, demonstrated that all communications clothed in human language are addressed to the understandings of those who read them, and that they become no more perfect, as a means of communicating truth, than are the understandings of those to whom they are addressed; that words and sentences are but forms of expression, and that each individual invests such forms with such ideas as harmonize with the condition of his understanding. These positions being true, there is an end to all further disputation about the infallibility of any communication clothed in external language; for such revelation can be infallible for the communication of truth only to those who are infallible in their understandings of those matters pertaining to such communication.

The apostles or disciples of Jesus were subject to the same law, in their perception and reception of the doctrines of their Master. They were liable to err and did err in their understandings of his sayings, as is most apparent in their writings. The doctrine of infallibility, as applied to them or their writings, is without any foundation in philosophy or fact, and the sooner people understand these things, the sooner will they be in a condition to appreciate the truths of Jesus and the apostles, and the sooner will they cease charging God with their false dogmas, because, forsooth, they have misinterpreted some form of expression found in the Bible.

Those who affirm the infallibility of the teachings of the apostles, can not defend their position upon any principle of mental or spiritual philosophy. They can not sustain it by any fact, but, on the contrary, every principle of philosophy and all the facts of Gospel history contradict such an assumption. If it be claimed

that they were infallible in their teachings, when did that infallibility commence, and what are the evidences thereof? Certainly it did not commence previous to the death of their Teacher, for all are agreed that at that time they were altogether uninstructed in the nature of the new kingdom or government which was to be established. Nor were they correctly informed previous to the day of Pentecost. The wonders of that memorable day took them as much by surprise as they did those who witnessed them.

It has been claimed that after the outpouring of the Spirit on that occasion they became the subjects of the infallible guidance of the Spirit, but the subsequent history shows that such was not the case. The Spirit on that occasion did not lead them into a knowledge of all truth; in fact it does not appear that they were any better instructed in the doctrines of the kingdom of heaven on that occasion than they had been before. Their ideas of the nature of the kingdom Jesus was to establish, were not in any manner changed. They still considered him as a temporal prince; one who, in a short time, was to return and establish a temporal kingdom. Their faith in the ceremonial law of the Jews as essential to the temporal and spiritual well-being of man, continued. The idea that the kingdom of heaven was for the benefit of the Jew alone was as firmly established in their minds after the Pentecost as before; in brief, they were as essentially Jews in their faith and expectations as were the Scribes and Pharisees themselves, and the scenes of the Pentecost did not enlighten them at all upon the subject of their real mission.

The truth of the above becomes very apparent when we examine their views in respect to the relation the Gentile would sustain to the new dispensation. No one will deny that a true perception of the doctrines of Jesus would have taught them that God was no respecter of persons; that the principles of Christianity were as applicable to the Gentile as to the Jew; and that the same condition which would harmonize the Jew with the Divine Father, would also harmonize the Gentile. No man of to-day would be considered to be well instructed in the doctrines of Jesus who supposed it necessary for the Gentile to be circumcised and be made a Jew before he could receive the benefits of the Christian dispensation. The fact that an individual to-day should

make any such claim would justly be considered demonstrable evidence that he did not understand the principles of Christianity. That this was the condition of the minds of the apostles for many years after the day of Pentecost, no one will pretend to deny. Then, upon what principle is it claimed that they were fully instructed in the doctrine of Christ, while they entertained such false sentiments? Such claim is utterly without foundation.

But it is said that they were not permitted to teach doctrines which were not true, although they did not fully understand them. But upon what evidence is such an assumption founded? As true Christians, the universality of their mission to Gentile as well as Jew, was fundamental, and they could not teach any doctrine pertaining to the mission of Jesus which could truly ignore that universality. And the history of their teachings shows clearly that their Jewish ideas entered largely into what they taught. The evidence is that Peter, on the day of Pentecost, as well as on several subsequent occasions, was preaching to the people upon a subject which he did not understand, and when the people, convicted under his preaching, cried out "*Men and brethren, what shall we do?*" they had no reference to their general character as sinners, nor did Peter refer to that character in his answer, "*Repent and be baptized.*" His course of argument had been to convince them that the Messiah, to whom they were looking for redemption from temporal evils, had already come in the person of Jesus of Nazareth, and that they had rejected him; that they had crucified him, and that he had arisen from the tomb and returned again into heaven, so that there now remained no promise of redemption for them. The Messiah had come and gone, and the fault was their own. It was by testimony and argument of this kind that Peter alarmed them, and caused them to cry out, "*What shall we do?*" Peter had not been preaching to them of their selfishness and lusts. He had not convicted them of their infidelity to the requirements of truth, purity and justice. He had accused them of rejecting the promised Messiah, and proved it to their satisfaction, and hence their alarm. But you look in vain for the essential doctrines of the new dispensation in any of the discourses which Peter preached on those occasions.

Since these things are so, why not look the truth in the face

and be instructed by it? Why continue to affirm of the apostles those things which do not pertain to them? Whoever affirms of their teachings infallibility, let him show when that infallibility commenced, and wherein it consisted. He who makes such an affirmation without perceiving its truth, is false to himself, false to humanity, and false to God.

There is nothing to be gained for the Bible by any such doctrine. Its falsity is so very apparent that it causes many to reject the entire book, and even to despise those truths which they would otherwise receive; and it tends to make bigots and fanatics of those who do receive the Bible as the word of God. Why not, then, take the Bible as a book of expressions which become significant according to the understanding of those who read? Those forms of expression are capable of conveying to the minds of those who are properly developed, the highest spiritual truths, but at the same time they are liable to become the instruments of grossest falsehoods to those minds who receive their authority, but do not perceive their significance. Taking this position, we may have the benefit of all the truths of the Bible, and not be liable to charge God with our falsehoods.

PROPOSITION.

If, at the period of physical death, man's power to repent ceases, then a very large proportion of immortal beings can not escape eternal suffering, and consequently must suffer without ultimating a proportionate good.

Hence man's power to repent and make restitution after physical death, must continue, or every high and holy being must be eternally filled with sorrow.

Hence the spirits of departed human beings must be able to continue their influence upon those yet upon earth, to enable them to make restitution, as well as to administer in the Spirit world, and if the Divine government does not involve such power it is defective, and must ultimate eternal suffering.

PHENOMENAL.

ON the evening of the 16th of February, I attended a circle at the house of Mr. Farrar, in Boston. There were some twelve or fifteen present. A young man by the name of Squire was the medium. A part of the manifestations took place in the light, and a part of them in the dark. The following were the first manifestations which were performed in the light: A pencil was placed upon paper, and the medium held the paper in one hand under the table, the other hand resting on the table, in sight of the company. Some were sitting about the table, while others were sitting so that they could look under it. In a few moments the following was written without the agency of any physical hand: "Get the watch." A watch was then produced and the company examined it. The medium then took it, wound the chain around his thumb, grasped it in his hand, so that the watch was suspended some two inches or more below the hand, and Mr. F. tied a handkerchief about the hand so as to prevent the possible use of the fingers; this hand and watch were then placed beneath the table, the other hand resting upon it. In this condition the watch was opened, the cap taken off, and the cases shut again. This was twice repeated. Another gentleman present produced his watch which was opened in like manner. The cases were also opened and shut at particular instances indicated by counting one, two, three; as the word three was pronounced the click of the case would be heard. The hour hand of the watch was also moved forward at request. These things were done in the light, and under circumstances where no trickery could be practiced without detection.

The following phenomena took place in the dark: A round table, very strong and heavy, weighing over fifty pounds, was examined and "*heaved*" by the company. The medium then took his place by the side of the table, and rested the ends of his fingers upon the side next him, and the light was turned off. In-

stantly the table was thrown over his head, bottom side upward, and thrown upon the bed beside him. This was repeated several times. Next, any individual who chose took his place beside the medium, and rested his fingers upon the edge of the table when it would arise turn bottom side upward, and rest upon their heads. Several individuals tried this experiment and it was entirely satisfactory to all. Next, the medium took his position upon the bed, reaching out his arm so that his fingers could touch the table, when instantly the table arose to the ceiling, a distance of ten feet, and came back square upon its legs again; it went up with great force. Several of us saw a light connected with the rising up of the table, and especially when it struck the ceiling. This was repeated several times to the entire satisfaction of all present. Next, the table was placed on the side of the room opposite the bed, a distance of some ten or twelve feet, and the medium took his seat upon one side and I took my seat upon the side opposite to him. We then extended our arms, touching the table with our fingers, when it was thrown with great force entirely across the room upon the bed.

Lastly, the company formed a circle, all taking hold of hands, including the medium. I held the medium's right hand in my left, and D. K. Miner held the medium's left hand in his right. The medium was then taken up as high as we could reach, standing on tip-toe, and floated around the room over the heads of the circle, and at request stepping upon the heads and shoulders of those who desired it. This was repeated several times, giving each individual an opportunity of taking hold of the hand of the medium and satisfying himself that no trick was being practiced. When the medium arose from the floor, instead of resting upon my hand, my hand was lifted with him, and I was strongly drawn after him as he passed over the circle. These are the simple facts. Each may explain for himself.

IN reading history we are apt to inhale the dust of past ages which has settled upon it. How useful would be the historian who would cleanse the book of dust and cobwebs, and hand it to us fresh and whole.

G. W.

PROPOSITION.

THE penalties of sin are felt in the discord and antagonism between the laws of true relation of the being to his highest destiny, and the laws incident to the false relation.

Hence there can be no suffering the penalty of sin after the law of true relation has ceased its action, and the consequent resistance has ceased.

Hence, physically, all pain must cease with the cessation of the action of the laws of life.

Hence, morally, all suffering must cease when moral perception and affection have ceased.

Hence man can not spiritually suffer for sin unless the principle of holiness be alive and active within him.

Hence the doctrine of total death of the moral and religious nature in man, known as the doctrine of "Total Depravity," is inconsistent with the doctrine of spiritual suffering.

Hence if the perception of truth and the affection for it, and the perception of purity and the affection for it, and the perception of justice and the affection for it, cease in any individual, the foundation for suffering in such individual ceases, because there is nothing left to antagonize with his falsehood, impurity and injustice.

Hence the affection of physical pain proclaims the existence of physical life, and the affection of spiritual pain proclaims the existence of spiritual life, and the affection of moral pain proclaims the existence of moral life.

Hence unless man has within him the principles of divinity to attract him to the divine, and to resist all antagonizing influences in respect thereto, he can never have any pain for disregarding or neglecting to harmonize with the divine character and perfections.

Hence the pain is the symptom of life, and proclaims the energy of that life in asserting its power.

MOST men are parasites. They prefer to grow on a limb of somebody else, to having roots of their own in the firm ground, like the self-strong oak.

C. W.

TO OUR READERS.

IN our future issues a series of articles will be given, shewing the truth of spiritual intercourse by a philosophical examination of the various classes of phenomena attending these modern developments. We invite the careful attention of the skeptical and unbelieving to the positions we shall take during those examinations; because we intend to take such positions as shall forever put to rest the question of disembodied spiritual agency. These articles will be continued through several successive Numbers of the Monthly, until the whole range of spiritual phenomena are considered. We shall also, from time to time, record such phenomena as we can determine are genuine and instructive, making such suggestions as will be calculated to inform the reader of their significance. Our Magazine is intended for the discussion of principles rather than recording events, so that we shall only notice such phenomena as seem to be necessary to illustrate principles under discussion. It is thought by some that our articles will be too heavy for the masses. We think it is time for the mass to begin to eat a little spiritual meat, intellectually, morally and religiously, and we shall endeavor to supply their tables from time to time with such articles as will require earnest thinking and serious acting. Spiritualism will prove itself no better than any other *ism* unless it makes its believers wiser and better men; unless it enlighten the understanding and purify the affections.

PROPOSITION.

ALL mind in its constitution has respect to its powers of perception and affection; that is, its power to perceive existence, and its susceptibility of being affected by it.

Hence whatever of existence addresses mind must address its perceptions, or its affections, or both.

Hence whatever addresses mind, must have respect to its understanding or its love, or both.

Hence that which does not address the perceptions or affections of the mind does not address it, and the mind in its consciousness is unaffected by it.

FORMATION AND DURATION OF CHARACTER.

MAN in his individuality is finite; in his personality is infinite. Individuality has respect to his form and life; personality has respect to his conscious being or mind, which in its absolute is infinite. Thus man is an epitome of the material and spiritual universe. God is the Father of his spirit, and matter the mother of his form. This man instinctively recognizes without perceiving the particulars wherein it is so. Thus he says to the earth, "thou art my mother;" hence the expression "mother earth." Thus also he calls God "Father." There is a conscious impropriety in speaking of the Divine as feminine. These expressions arise from the divine instincts of the soul, and not from a philosophical perception of their propriety.

Man's individuality comes from the material and finite side of existence, and advances regularly from the first of form to the last of life, joining upon the self-living and taking into itself the self-existent and self-sufficient by a divine induction, by means of which the individual becomes immortal. Were it not for the presence of the self-living and self-perceiving in conscious union with the spiritual individuality of man, he would be no more immortal than the individual grass, tree, fruit or flower. As it is, man's immortality is in God, not in himself. In himself, he is forever dying that he may live. He is forever putting off, that he may put on. This will become apparent as we proceed.

Man has within himself a consciousness of being which continues with him from his earliest to his latest recollection. If this consciousness of continued being should by any means cease, the individual would become annihilated; or if any portion of his existence should be separated from this consciousness of continued being, that portion of him would become annihilated. This con-

consciousness of continued being is the same in every human being, however much their externals may differ; and it is the same during every period of the individual's existence, from childhood to old age. The man of fourscore is conscious that he is the identical being who was the boy of five, the lad of ten, the youth of twenty, and the man of forty years. He is able to perceive changes in everything appertaining to his external self. His body has lost its former strength and vigor. The buoyancy and elasticity of youth have departed; the fairness and plumpness of the body have given place to the sallow and shrivelled form of age; the sports of boyhood, the amusements of youth, and the interests of manhood, have ceased; thoughts, feelings and opinions have changed; love, delights and aspirations of earlier days are gone, and yet there is no change in his consciousness of continued being.

It is this which makes us conscious of everything appertaining to our being. It depends not upon circumstances; it is not influenced by education. It continues the same, independent of external influences. It is independent of the external being, and can separate itself from it and contemplate it as a distinct being. And in this separation, it pronounces impartially upon the character and conduct of the external. It tells the criminal that in his exterior relations to man, he is false and unjust; it tells the libertine that he is unholy and impure in his desires and actions. It tells the hypocrite that he is cowardly and false.

This consciousness of continued being is the inmost of the spirit, and is that which makes the man immortal; and everything which comes into unceasing relation to it partakes of its immortal character. This inmost consciousness is the divine in man, whose being is essentially life and consciousness. It exhibits the immutability and immortality of the divine, uninfluenced and unchanged by externals. It is that which imparts life and conscious being to the external individual.

To cause this to be appreciated by the reader, we must distinguish between being and existence, or between being and manifestation of being. When we look into our own minds we find a principle of consciousness of which we are conscious; that is, we are conscious of consciousness. Were the question asked,

how we know we are conscious? we would answer, we are conscious of it. Were we required to prove that we were conscious by external evidence, the very requirement would be absurd; because our consciousness is of itself more certain than any external evidence can be. The presentation of evidence presupposes a consciousness to which it is to be presented, and by means of which the evidence is to be appreciated. The absoluteness of this principle of consciousness is expressed in the Bible by the expression, "I AM THAT I AM," and again "as he could swear by no greater, he swore by himself."

The principle to be noticed is, that consciousness is self-represented; that it is the absolute of mind, and can not be imparted but by the impartation of itself. It can not be represented but by its present actuality. We have already seen that amid the changing externals, it changes not—that it is the same from boyhood, through youth and manhood, to old age; the same yesterday, to-day and forever. It has no yesterday and will have no to-morrow. It is the ever-present, **INMOST, I MYSELF**. This consciousness is the central sun of the finite human individuality, and whatever comes into conscious union with it becomes a part of the finite individual. This absolute consciousness we denominate **BEING**.

Very different in character is that which is denominated **EXISTENCE**. It lacks the self-sufficiency of the absolute, and is only perceived by representation and manifestation; or as its name imports, it is perceived by that which *stands out of* or proceeds from it. Thus, through the instrumentality of the physical senses we perceive material forms—not by the presence of those material bodies in our consciousness, but by their representatives there through the instrumentality of certain media, as that of light, the atmosphere, etc. We see objects by means of the images thereof formed by the medium of light; and without the agency of such medium, we may dwell in their presence and yet have no perception thereof. So is it of everything external to consciousness; to become known it must be represented by some other agency than its own. All existence, in respect to the consciousness, lacks self-sufficiency.

Man in the examination of himself, will find that there is a wide distinction between that in himself which he recognizes as the

conscious principle, and that which he perceives only as it is represented in his consciousness. In other words, he will find a wide difference between the principle of consciousness, and that which is represented therein. He will soon learn to distinguish between being and existence in himself, by means of which he will be able to perceive two selfhoods, an *external* and an *inmost* one.

Of these selfhoods he will find the external one subject to external influences, and changing according to circumstances; while the internal or inmost one is entirely independent of outward influences, and is as unchangable as the Divine. This external selfhood is the selfhood of individuality; this inmost one is that of personality. The *external* one is subject to the laws of existence, and belongs to the sphere of manifestation; the *inmost* one is subject to no law. The former is always in *time*, because in its progressive development it is the subject of change, and consequently in respect thereto, is in succession—that is, one change follows another, and hence *time* is noted. The latter, being subject to no change, is always in eternity, as in it there is nothing to mark time.

By individuality is meant that proprium of existence with which the personality is surrounded, and which, although external to, is in unceasing relation with such personality. It is that portion of the selfhood which differs from all other selfhoods in its *axact* condition of perception and affection. It is the sum of all external influences operating upon the consciousness, and leaving their impressions there. Thus when through the agency of the sunlight, the image of a flower is pictured upon the consciousness, the conscious image belongs to the individuality, with its surroundings and associations; nothing more. Thus the sunlight belongs not to the individuality, neither does the flower, but only the impression portrayed in the consciousness.

This ever-present consciousness forms no part of the individuality. It is that by which the individuality is made known. It is the Spiritual and Divine sun giving light and heat to the individual, by means of which he perceives, lives and loves; and from which the individual derives his finite life and consciousness. This innate consciousness, being the inmost in man, is that around

which the external individualizes. The external derives a borrowed life and activity from the inmost, as the planets reflect a borrowed light from their sun.

This external selfhood is the ultimate of individualization in man; and during the process it is necessarily subject, in a greater or less degree, to external influences, so that the external in man derives its character from the external, while it derives its life and power from the internal, or inmost. And as individualization begins and ends in the external, and is built up under the influence of externals, the character thereof must be external in respect to the inmost conscious principle. It is well known that this individualization begins sometimes before the individual has any conscious thought, feeling or volition. The babe has no conscious existence until after separation from the mother, and yet the process of individualization has been going forward for a considerable time.

The first of consciousness experienced after birth must be that which pertains to the physical being; and the child must continue for sometime under this sole consciousness; so that its individualization takes character before its higher consciousness is made manifest to itself. During this early period, the child has no voluntary or conscious agency in directing and controlling those circumstances which are giving to it an exterior selfhood, and preparing to give birth to its exterior loves and delights. Its animal individuality is the first of its nature which it recognizes, and sensuous gratifications are the first pleasures known to it. It recognizes nothing which its physical senses do not reveal, and consequently its physical being is to it its all of consciousness. It becomes keenly sensitive to those pleasures and delights, incident to its animal being long before it is sufficiently developed to perceive its existence as an intellectual and moral being.

Thus the exterior selfhood first gets the ascendancy, and takes control of the individual, bringing him into subjection to external influences. During this early period the child is ignorant of the nature and relation of things by which it is surrounded, and is falling into constant error. Beside the frailties which it inherited, from its parents, which naturally bring it into antagonism, it is constantly increasing the antagonism by the errors which it is as

constantly committing. In this way all are naturally brought into bondage through their exterior natures, and being thus under the influence of externals, they become the subject of exterior motives; and as these motives in the animal have respect to self-gain or self-gratification, man under the dominion of his exterior nature is naturally selfish, which impulse is the very opposite of that Divine quality which "seeketh not her own."

The desire for gratification arises from that condition of mind incident to the *neglect of some need*; and as man possesses a physical, intellectual, moral and religious nature, each of which has its needs, the NEGLECT may have respect to either or all of of these natures. When the body needs nourishment, the sense of hunger is experienced, giving rise to a desire for food, and thirst, giving rise to a desire for drink; and as the need is supplied, a gratification is experienced which is the voice of "well done" in the soul. In the same manner the spiritual nature—the intellectual and moral—demands knowledge and affection to nourish and build it up; and when its demands are properly supplied, a holier "well done," is heard in the soul, giving it still higher gratification. So also does the soul demand the absolute of all true affection, love, holy, unselfish, divine; and when it finds the response to its religious needs in the incoming of divine love into its inmost being, then does it drink of that water which becomes to it a well "springing up into everlasting life."

Such being the nature and such the needs of the individual man, whenever these needs are neglected, there arises a sense of lack, and a desire after gratification; and man, instead of seeking to supply the need, seeks to obtain gratification, which gives birth to lust; and as he has experienced gratification in the plane of appetite, he resorts to that plane to obtain it. In this way he is brought into bondage to his exterior appetites, passions and lusts, which are constantly bringing him into antagonism with the demands of his highest nature and destiny.

This desire after gratification indicates a perishing need, and man should seek to find out and supply the true need, rather than to gratify a desire. Here is the rock on which poor human nature shipwrecks—seeking to gratify desire, rather than supply needs. The parable of our first parents presents it in a beautiful

and forcible manner. Everything that was necessary and good for food, was freely given: but that which provoked in them desire for gratification, was "forbidden fruit," and brought with it disease and death—changed their condition of enjoyment while in obedience to the Divine government, to one of suffering and discontent. All men have been Adams; all women, Eves. All in the same manner fell from their primal innocency by seeking the gratification of desire or lust. Time forbids us to follow the figure further at present.

Man coming under the influence of this desire for self-gratification, enters upon a course of false or depraved action. This depraved activity gives rise to certain false and impure states or conditions of mind which become more or less constant, and are known as habits. These conditions become inwoven into our exterior individuality, and thus we are brought into bondage to them. These false and impure conditions are constantly demanding activity suited to their gratification, and they will give disquiet unless their demands are attended to—this again begets further depraved action, and that again strengthens these false and impure conditions.

In this way the external character of the individual is formed; and this character, with its impulses and the activity proceeding therefrom, becomes the basis of an outgoing influence, which determines the harmonious or discordant relation which it sustains, not only to the highest destiny of the soul, but to all other existences. Like the colored glass, it imparts its peculiar hue to whatever comes into its consciousness, thus for itself beautifying or distorting the universe.

During the formation of this character, the individual is under the dominion of the loves and delights of the exterior nature; which in its finity of existence, and the imperfection and selfishness of its affections, does not respond to the perfect or Divine; and while the individual is thus, in his perceptions and affections, absorbed in the external, he will not perceive the Divine; and hence he will be excluded, or rather, will exclude himself from the presence of the Divine. Then in respect to divine light and love he is in the sphere of "outer darkness."

The degree of this "outer darkness" will depend upon the

department of the external to which the individual is subject. The outmost of the external condition is the farthest removed from the divine condition and character, and may be said to represent God by *contrast*; of which Moses was a type. The interior condition, or man in the intellectual and moral character, so far approximates to the Divine condition and character, that he may be said to represent God by *similitude*; of which Jesus was a type; while man, in the inmost or divine of his being, has God within revealed *without type*.

Those who in character and condition are farthest removed from the Divine presence, are they who are under the dominion of the animal propensities, passions and lusts. **THE FALSE, THE IMPURE, THE UNJUST AND CRUEL**, are the most hopelessly damned. "By their fruits shall ye know them." They live in that department of their being which is perpetually turned from God. In all their desires and actions, they are under the dominion of lust, seeking self-gratification.

Those who are nearest the Divine in their perceptions and affections, and yet not in the divine, are they who, from their highest intellectual and moral perceptions, and affections for truth, purity, justice and righteousness, strive to perfect themselves in every good word and work. Such are being clothed upon with the garments of righteousness, and are "not far from the kingdom of heaven," although they are not in it. They are ultimating unto the "second resurrection."

Between the extremes of character above described, there are an almost endless variety in bondage to some portion of the loves and delights of the external nature; and they are nearer to, or further removed from the Divine, according as their ruling loves in character approach or recede from Divine love.

The next question for consideration is, What is the duration of the character thus formed? Does it attend the immortal in the Spirit-world, or does it cease at the time of physical dissolution? And if it attends the individual into the next sphere of existence, how long will it continue to control the destiny of that individual?

We have already seen that the exterior nature in man is the ultimate of individualization—that the interior or inmost is not

individualized—is only an inspiration of the Divine—a sort of Divine induction—that, in simple language, it is the indwelling God. Hence the individual man is sometimes called the “temple of the living God.” This Divine induction, in the parable of the creation, is called the “breath of life.”

It is the residence of this divinity in man which makes his union with God possible. By this means man in his intellectual and moral nature joins upon the Divine, and thus becomes an eternal means of divine manifestation. When in his individuality he harmonizes with the Divine, he becomes receptive of divine life and light by influx—that is, his being, in its preceptions and affections, responds to the divine monitions. But he who lives in his exterior affections can not perceive the divine. The exterior does not respond to the divine in its consciousness, upon the same principle that the physical does not respond to the spiritual. The physical responds to the physical, the spiritual to the spiritual, and the divine to the divine. The only way the individual can receive in his inmost the things of the inmost or divine, is to come into the purity and love of the divine; and when he does come into that condition whether, in the physical body or out of it, he will perceive the things of the Divine.

The individual unfolds by degrees in his perceptions and affections. He first comes into what may be denominated physical perception and selfish affection. He next comes into intellectual and moral perception, and by degrees into the delights and affections pertaining thereto. But he perceives no farther than he is developed in his conscious susceptibility. Hence he who has not by a spiritual or divine life, developed in him such susceptibility, will not be able to perceive, that is, respond to, spiritual or divine things.

The individuality consists of its perceptions and affections, or loves, whatever they may be, and it only knows itself in such character; and if on entering the Spirit-world, it did not take with it its perceptions or affections, it would not take its individuality; if it were not in its exterior loves and delights, not being in the inmost or divine, it would be in no affection or love at all. Consequently the spirit would be without love and delights; consequently without affinities; consequently without sphere.

But the individual takes his exterior character to the Spirit-world, for that is what constitutes the individual and makes him the entity of which he is conscious; and the character of his individualization determines the character of the entity, whether it be in harmony or in antagonism with the divine character. The character of that individualization determines his ruling loves, and his ruling loves determine his affinities, and they determine his sphere. "To whom ye yield yourselves servants to obey, his servants ye are."

The principles of affinity are the same in all spheres. The great law of spiritual attraction is that of **RESPONSE**. That which responds to desire, love or delight, attracts; and the question of response is determined by the condition and character of the individualization. Upon this principle he who in the loves and delights of his individuality harmonizes with, or responds to, the divine, is attracted to the divine. So he who is in the loves and delights of an opposite character, is thereby repelled; as falsehood and deceit are repelled by truth, impurity is repelled by purity, etc.

So then the character which man forms here will endure, and attend him into the Spirit spheres. Every principle of the growth and development of the Spirit demonstrates it; every fact from the Spirit-world affirms it. The duration of this character in the Spirit-world will depend upon circumstances, for it is still subject to the influence of externals, and is liable to be affected favorably or otherwise by them. The laws of spiritual growth and development undergo no change at physical death; and the darkest and most undeveloped Spirit in its inmost is still divine; that is, the divine is never excluded; for should it be, the Spirit would cease to exist. All Spirits are connected with the divine in being, if not in perception and affection. Their life is from God, although the loves and delights may be from that which to them is evil and false.

There is nothing immutable except the absolute. External character changes for better or for worse, according to loves and delights and according to circumstances attending them, while conscious being or continued self-consciousness, remains unaffected. This we know from the experiences of this life. During

the formation of character, and all the changes thereof through life, we never cease to be conscious of continued identity. The unfortunate one who has departed from the paths of innocence and purity, and is wandering in the darkest ways of pollution and crime, feels her identity with the virtuous being of earlier days. She still feels conscious of continued being, although not of continued character. So also with the reformed and regenerate; they feel their identity with the being formerly clothed upon by those forsaken vices and crimes.

Thus it is that character may change. Exterior character *must* change—everything exterior must mutate. The loves and delights of the individual will vary as he progresses or recedes. As his perceptions are quickened, his understanding enlarged, and his affections purified, his affinities will change. So that the character taken to the Spirit-spheres is not constant. It may grow better, it may grow worse. According to the loves of spiritual unfolding, while it is in the external, and is subject to external influences, it will respond thereto; and under such influences it may approach toward, or recede from, the Divine.

Man is a compound being composed of three natures, characterized as the physical or animal, the spiritual, or intellectual and moral, and the celestial or divine. In his material appetites etc., he is animal; in his intellectual and relational perceptions and affections he is spiritual; in the inmost of his being he is celestial. Each of these natures has its loves and affinities which, in an unperverted state, harmonize in the divine; so that each acting in its own sphere, acts in harmony with the others, and the individual thus developed and harmonized becomes divinely human, and is connected with every department of the material, spiritual and celestial universe. But in the process of individualization the lower members are first developed and matured; and being endowed with volition or voluntary motion by which they arrange and control to a certain extent their exterior relations, and being imperfect in their understanding, their volitions frequently bring them into antagonistic relations, and they being necessarily subject to the influence of those antagonisms, early become subject to depraved action, which tends to induce in them depraved con-

ditions of exterior being; and thus originate loves and affinities not responsive to the divine.

There are many degrees of antagonism in these exterior loves, producing their legitimate activity in the individual, and hence giving rise to many conditions of existence which are characterized by such affections. These loves and affections determine the particular affinity, and hence those in the same loves are attracted to the same spheres, and as their loves and affections change, they pass from sphere to sphere; so that passing from one sphere to another indicates a change in the ruling love of the Spirit.

These loves necessarily partake of the character of the individual, and also react upon the character. The individual under the loves of the animal nature will engage in such activity as will develop that nature, and increase the intensity and power of its lustful affections. One under the loves of the spiritual nature will engage in such activity as will strengthen *that* nature and increase the intensity of *its* affections. And so loves beget activity, and activity strengthens loves.

There are those in this life who are entirely under the dominion of their lustful affections; and there is an almost endless variety of them. They may be classified into their families, orders, genera, species and varieties, like other external existences. Thus there are the lusts of appetite, of passion, of sexualism—lusts for wealth, honor, power, etc. Those under the dominion of these lusts are generally strongly developed in their animal natures. They are usually characterized by their low and groveling tastes. They are passionately fond of those things denominated good to eat, to drink, to wear, etc. Their minds are absorbed in those things which administer to the gratification of desires. The miser is absorbed in his effects for gain. Truth, justice, purity and virtue are of no value compared with the increase of his gold.

The ruling affection, of individuals can be determined by their prevailing actions and habits of expression. It is by their fruits they are to be known, and "out of the abundance of the affections that the mouth speaketh." Thus the bully is always talking of his strength, and how many and whom he has overcome in fight.

The sportsman is talking of his dogs and guns; the gamester of his dice, cards and other gaming devices; the jockey is talking of his horses, of race-courses, wagons, etc.; the libertine is talking of brothels, seductions, and gratifications of lust; the warrior of battles, sieges, etc.; and the farmer, the banker, the broker etc., are each giving expression to their prevailing thoughts and desires.

Those under the ruling affections of the animal nature, are in their condition farthest removed from God, because they are in the love of self, which, in their affections, is deified and becomes an object to which all things else must be sacrificed. This brings them into the utmost antagonism with that condition which ignores self and its lustful affections, and causes them to live in that department of their being opposite to, or the furthest removed from the divine condition, so that figuratively, it may be said, their faces are turned from God, and their tendency is to recede. Therefore those who enter the Spirit-world under the dominion of their animal natures, are liable to become worse for an indefinite period of time. They may pass from one sphere to another in the descending scale. There are certain external influences connected with man's associations in society which often exert a restraining influence upon those in the body, which influences are removed at the time of physical dissolution. So that the individuals may be said to be abandoned to their loves.

TO BE CONTINUED IN THE NEXT NUMBER.

PROPOSITION.

EVERY finite existence is under a law which has respect to its highest good and destiny; and while it exists in harmony with such law it will be blessed—when in antagonism with such law it will be cursed; and the law which blesses while in harmony, curses while in antagonism.

MODERN MYSTERIES EXPLAINED AND EXPOSED.

BY THE REV. ASA MAHAN, ETC.

CONTINUED FROM PAGE 155.

BEFORE proceeding to explain the phenomena of Spiritualism by reference to mundane causes, Prof. Mahan lays down certain rules which he denominates test principles, by which he proposes to definitely test the accuracy of any conclusions which have been or may be deduced from such phenomena. We will examine each of his tests for the purpose of ascertaining their value and reliability in the determination of truth; for if on examination it should be found that his tests, when applied, were commensurable with truth, they would be proved to be fallacious.

TEST NO. I.

"No facts occurring in the world around us are to be referred to any supernatural or *ab extra* Spirit cause whatever, which facts can be adequately accounted for by reference to causes known to exist in this mundane sphere." *Modern Mysteries*, page 39.

The infallibility of this test depends upon the question whether Spirits in the body and disembodied Spirits can preform no act in common with each other. For if it should be made to appear that disembodied Spirits ever did perform any act in common with those who possess a physical body, then to determine which of the two performed such act, we should be obliged to look for other evidence than the existence of an adequate cause in this mundane sphere. Thus, for example, if it could be made to appear that angels or disembodied Spirits ever did roll a stone away from the door of a sepulcher, and also that man could do the same thing, then the question as to which had performed such an act would be determined upon other evidence than the existence of an adequate cause in the "mundane sphere."

Again, should it be made to appear that spiritual beings had ever spoken in human language so as to be heard and understood by man, or that they had ever impressed thoughts and feelings upon the minds of men, and also that men could thus speak and also impress men, then we should be required to look for other evidence of the source of such speaking and impressions than to the existence of an adequate cause in this "mundane sphere." By the art of ventriloquism the performer can, and often does, deceive those who listen to him, by causing his voice to imitate other persons in other places; and without special investigation a person might remain under the influence of such deception. Here, then, we see the fallacy of Mahan's first test of truth. It may be applied ever so carefully, and yet its determinations are liable to be false. It may do to ascertain a *probability*, but there is not that *inevitability* attending it which amounts to a demonstration.

TEST NO. II.

"No facts are to be referred to any particular supernatural, or *ab extra* Spirit-cause unless they are of such a nature that they can not be accounted for upon any other supposition." Page 39.

This test is but a different wording of the first. The first may be called "*tweddle-dum*," the second "*tweddle-dee*." The reply to the FIRST may be re-read for a reply to the SECOND. There are many ways of producing a specific result; sometimes one agency may be concerned, sometimes another. Therefore to determine the particular cause, we must look beyond the mere fact or phenomenon into the attending circumstances, and ascertain the intimate relation of that fact or phenomenon to its cause.

TEST NO. III.

"When particular causes are known to exist, all effects within and around us are to be attributed to such causes; effects *resembling* and *analogous* to those known to proceed from such causes; effects especially which occur in circumstances where such causes may be reasonably supposed to be present." Page 39.

The fallacy of this third test may be seen in this, that his de-

monstration under the same amounts only to a *possibility*, or at most to a *probability*. The conditions of such test may be strictly complied with, and yet the conclusions based thereon be utterly false. Effects "analogous" to, and "resembling" others, may, and often do, proceed from very different causes; and to infer the same cause in all such cases is very far from demonstration.

TEST NO. IV.

"Even those facts for the occurrence of which no mundane cause at present known can be assigned, are not to be attributed to any *ab extra* cause whatever, or to the agency of disembodied Spirits, when such facts are similar and analogous in their essential characteristics to other facts which once appeared equally mysterious and unaccountable on any mundane hypothesis, but for which science actually discovered actual mundane causes. Such facts manifestly lie in the track of scientific discovery, and we must suppose them to be the result of mundane causes which are yet to be discovered, though at present unknown to us." Page 39.

So far is this fourth test from being reliable for truth, that it does not point in the direction of a demonstration. It does not amount to a probability even, much less does it demonstrate a certainty. It affirms that we may conjecture with some degree of plausibility under certain circumstances. To call such a "decisive test of truth," is an insult to common intelligence.

TEST NO. V.

"To establish the claims of Spiritualism, its advocates must show, (1) that the facts which they adduce are wholly dissimilar and unanalogous in their essential characteristics to any facts resulting from any mundane cause; and (2) that the occurrence and characteristics of these facts can be accounted for but upon one exclusive hypothesis, the agency of disembodied Spirits." Page 40.

This fifth test is based upon the hypothesis that embodied and disembodied Spirits can do nothing in common with each other; whereas, if Spirit, in its principle of being and action, be the same in the body and out of it, the action of the two will be very similar and analogous. And before the Rev. A. Mahan can

establish the truth of his fifth test, he must demonstrate that the principles and laws of the action and manifestation of embodied and disembodied mind are entirely unanalogous and dissimilar; and until he does this his fifth test is worthless. Thus if minds in the body can impress other minds, and if disembodied mind can do the same, the effects would be similar and analogous, and yet they might proceed from very different sources. Thus according to his fifth test, we should be obliged to deny that such impressions came from Spirits even when they did; so that observing his tests would be denying the truth. Tests which can be thus applied, and yet lead to error and falsehood by their observance, are not true and legitimate. They are fallacious, because in themselves they are fallacies. That only is a certain test of truth, which, when applied, is commensurable with all truth, and consequently incommensurable with falsehood.

Thus we see that no one of Mahan's test principles are reliable. So far are they from being axiomatic that they are susceptible of being demonstrated as false. Now let him be ever so accurate and rigid in his logic, his tests being fallacious, there can be no reliance placed upon his demonstrations. In all his arguments based upon them, his major proposition is liable to be false, which necessarily vitiates his conclusions. But not only does Mahan go to the pretended examination of this subject armed with fallacies as tests of truth, but he even disregards the principles of logic and sound argument or their use. An examination of his work will show that in his argument his major propositions are false; his minor propositions altogether unrelated to the major, and consequently his conclusions are a sort of bastard for which logic has no name. All this will become very apparent as we proceed.

After having thus prepared himself for the controversy, he commences by admitting the existence of such facts as arranging themselves under the following heads:

1. "Facts of a purely physical character, such as the moving of tables, chairs, etc.—movements which sometimes accord with the thoughts and suggestions of the inquirers.

2. "Intelligent communications by means of rapping sounds, speaking and writing phenomena, which in many instances, to say

the least, occur wholly independently of the direct conscious agency of the mediums, or of any other persons present.

3. "Communications pertaining to subjects of which the mediums are profoundly ignorant, and yet found to be correct.

4. "Correct communications pertaining to facts believed to be known only to the inquirer himself, and the particular Spirit with whom he is professedly communicating.

5. "Similar communications containing correct responses to purely mental questions.

6. "Communications conveying, in some instances, correct information in respect to facts unknown to the inquirer or any other person present." *Modern Mysteries*, pages 40, 41.

There are many other phenomena attending these "Modern Mysteries" which are not included under any of the foregoing classes. Whether the omission is owing to the ignorance of this "intellectual giant," of their existence, or to a conscious inability on his part to explain them by reference to "known mundane causes," we are left to our own conjecture. Either cause would be sufficient to account for the omission; so that his fundamental principles can furnish us with no certain tests of the truth upon this subject.

We will supply some of these classes upon our own responsibility:

7. Speaking and writing in languages unknown to the medium; certain communications purporting to come from Spirits unknown, and directed to persons unknown, which communications are significant and pertinent to the persons to whom they were addressed.

8. Writing without the agency of any physical human instrumentality, words, names, communications, etc., in the proper handwriting of the individual whose Spirit purports to be present.

9. Writing, as above, lengthy communications in the presence of the circle, with ten times the rapidity of any known human agency, which communications are legible, intelligent and pertinent.

10. Drawing and painting in the same manner, as well also as

through the hand of the medium, in an artistic and most masterly manner, and doing it with the most unprecedented rapidity.

11. Playing upon musical instruments in most exquisite style, without coming in physical contact with the keys or strings, and performing the most difficult pieces with which the medium and others present are altogether unacquainted.

12. Seeing Spirit-forms while they are performing operations, as speaking, writing, playing upon musical instruments, rapping, making physical manifestations generally; and being able so to describe them that their friends can know them by the description given, and so also as to be able to recognize their likenesses.

13. Handling these Spirit-forms; permitting them to take from our hands pencil and paper, and writing in our presence communications with ten times the rapidity with which any known human agency could do it.

14. Foretelling the happening of future events with great accuracy.

15. Healing diseases, causing the deaf to hear, the blind to see and the lame to walk, etc., etc.

In respect to all the phenomena arranging themselves under the first six classes named, Mahan says that he admits them, "because on full investigation he is satisfied they occur, and that they can not be truthfully denied." If he continues his investigations he will be obliged to admit the phenomena arranging themselves under the last nine classes, for the same reason that he admits the other, to wit, that "they occur, and can not be truthfully denied."

Having admitted the existence of these phenomena, we will be careful to follow Prof. Mahan in his demonstrations, and see that he fulfills his promise. By his admissions he is in the boat for life or death. He has engaged in a conflict from which there is no retreat. He must slay his antagonist or be slain by him; and he must do it demonstratively. There must be nothing left to conjecture; there must be no uncertainty attending his procedure.

The Rev. gentleman proceeds to quote from Prof. Olmstead to show the points of agreement and disagreement between electricity and magnetism. The object, I suppose, was to show that he

has read something upon that subject, as he makes no other use of his quotation. He continues (page 50), "animal magnetism has, in common with the two forces aboved named, as we have said, *polarity*, and consequently the property of attraction and repulsion." So, then, this force called animal magnetism, is peculiar in this:

1. "It operates with immense power upon the muscular system, imparting to the limbs a rigidity and inflexibility which render any motion at the joints almost as impossible as at any other parts." Page 57.

2. "Such also is the effect of this substance or force upon the physical system generally, that the mind is thereby, in many instances, wholly insulated from any communication of the external world through any of the senses, and, in instances not a few, rendered equally insensible to any effects produced upon the physical organization."

3. "In some instances, under the influence of this same substance, the perceptive faculties are greatly quickened, so that the mind perceives objects which lie wholly beyond, and at a great remove from the reach of, the ordinary senses when the mental and physical powers are in a dormant state."

Here, then, we have the Professor's philosophy in a nut-shell—that there exists in nature an "*Od Force*" which is common to, and permeates all bodies, and is universally diffused; that it has the property of polarity, that is, of inducing certain conditions in material bodies, by which they become attractive and repellant; that this force is, by some law as yet unknown, so connected with the human system as to produce all the mental and physical phenomena incident to "*Modern Mysteries*," which the Rev. author has "explained and exposed" by just this naked statement.

We will now enter upon a careful analysis of his positions, and ascertain how far he has discovered anything new, and what, if anything, he has "explained and exposed."

In the first place he assumes that animal magnetism and *Od Force* are one and the same thing—a mere assumption, and one which is very far from the truth. There is no evidence that the magnetism of the human body differs at all from any other mag-

netism ; or that the electricity of the human system differs from other electricity ; but on the contrary, the evidence is that the electro-magnetism of the human body is in nothing different from common electro-magnetism.

The human body is a good conductor of electricity, and the nerves of motion and sensation are good conductors of magnetism. The expansion and contraction of the muscles is evidently produced through the action of galvanism, which is but one form of animal magnetism. It matters not whether the muscle is to be contracted by the volition of the mind, or by the application of a current of galvanism from a battery ; the contraction and consequent motion is produced by an electro-magnetic current which is sent over the nerves of motion, ramifying upon the muscle to be contracted ; and this current produces the contraction, upon the same principle that the electro-magnate attracts its armature and holds it firmly upon its surface. That the influence producing the action of the muscle is magnetic, is very evident from the fact that the same action can be induced by applying galvanism to the motor nerves.

The rigidity of muscle which Mahan says is produced by animal magnetism, is likewise induced by the action of electro-magnetism. If Mahan has any doubt of this, we will be bound to satisfy him, if he will grasp the polls of a magnetic battery when we have put it in proper action. We will promise to produce as much strength and power as can be induced through animal magnetism, and the Rev. Dr. Akin may be the judge.

Assuming that animal magnetism and the odylic medium are one and the same thing—without offering the slightest evidence, without showing that they have one property in common—he proceeds with his *expose*. Since he commenced with such a flourish, promising to give demonstration at every step, and even volunteering to prove more than could be reasonably required of him, he ought not, in the very outset, to omit so important and essential a demonstration ; because if there should be any lack of certainty as to the identity of animal magnetism and Od Force, his whole argument would fail.

But the Rev. gentleman is not to be blamed for failing to demonstrate their identity ; he had no knowledge of the nature of either

of them, and therefore had no basis for a demonstration. He has no conception of the real nature of animal magnetism, or of the *odylic medium*. He can not begin to tell how animal magnetism operates with such power upon the muscular system—how it insulates the mind from the system of sensation—or how it enables the mind to perceive existence without the aid of its physical senses.

The only property of animal magnetism of which he seems to have any idea, is its "*polarity*," by which he means the property of repelling and attracting other bodies; and the only property of the "*odylic force*" of which he attempts to give any idea, is also its "*polarity*," explained like animal magnetism. But what connection there is between the "*polarity*" of "*Od Force*" or *animal magnetism*, and the "*rigidity of the muscle*," the "*insulation of mind*," or "*clairvoyant vision*," the Rev. gentleman's philosophy fails to show.

We suppose by the "*polarity*" of the "*odylic medium*" he means that it induces in material substances positive and negative conditions, like positive and negative electricity, the positive and negative poles of a battery, a magnet, etc., and that substances thus conditioned are attracted or repelled by a law analogous to magnetic and electric attraction and repulsion, and that all manifestations of physical power through invisible agencies are produced by these means. His argument would mean this, if it mean anything. Let us examine his philosophy in the light of certain well-settled principles of science—(1) the principle in mechanics that action and reaction are equal, and (2) the law of attraction and repulsion. Tried by either of these principles, the Rev. A. Mahan's philosophy will be found wanting.

First, "Action and reaction are equal." This principle must be true in respect to the action of any existence this side the self-existing and eternal, to say nothing of the application of the absolute of this principle to the absolute of being and action. Now if the Rev. gentleman's theory conflicts with this universal principle, it not only fails to demonstrate its truth, but it positively demonstrates its falsehood.

According to the theory under consideration, the person of the

one known as the medium becomes highly charged, positively or negatively, with this "*Od Force*;" that which is moved also becomes charged, positively or negatively; and the motion is produced by the attraction or repulsion existing between the objects thus charged—those bodies similarly charged, repelling each other, and those oppositely charged, attracting each other.

Hence such being the cause of these potential manifestations, we can easily find the law by which they are governed. When a body weighing a hundred pounds is lifted up by the attraction or repellant power of the medium, the medium will be reacted upon by the same power, and consequently will be made to weigh one hundred pounds more than when in a normal condition. When the potential action is in a lateral direction, if the body to be moved be heavier than the medium, that is, offer greater resistance than the medium, then the medium will be attracted or repelled by the object, and that will remain stationary; but if the medium be heavier than the object, that is, offer greater resistance to being moved than the object, then the medium will be stationary and the object will move.

But what are the facts of the case? A medium weighing from one hundred to one hundred and twenty-five pounds remains stationary and exerts a force equal to one thousand and eighteen hundred pounds, without being reacted upon at all. A table with twelve heavy men is taken up and carried about the room without increasing or decreasing the medium a pound's weight. A heavy piano is raised midway between the floor and ceiling, and vibrated like a pendulum, and played upon exquisitely, and the medium passing freely here and there at pleasure, being the subject of no reacting force at all.

The case of Angelique Cottin, cited by the Rev. gentleman, shows his own theory to be false according to the laws of action and reaction. Thus (1) "The table itself is thrown the moment it is touched by her hand, or even by a thread which she may hold in it." *Page 70.* If the condition which repelled the table had been resident in the body of Angelique, and by its repellant power threw the table, then it would not have been necessary to have touched the table with finger or string, unless that power

reacted through the finger or string. But it will not be contended that the string could react sufficiently upon the table to move it; therefore the repellant condition was not in the string.

Again (2) *page 70*, "If she attempted to sit, the seat was thrown far from her, with such force that any person occupying it was carried away with it." It is most evident that had such force reacted upon the body of Angelique, she would have been thrown down with violence by it. Let any one make the necessary physical effort to throw away a seat and person after that fashion, and he will find himself strongly reacted upon.

Again (8) *page 70*, "One day a chest upon which three men were seated was moved in the same manner. Another day, although the chair was held by two very strong men, it was broken between their hands." Where was the point of reaction in this case? What held Angelique while she moved the chest and three men?"

But a greater difficulty still arises when we consider the law of attraction and repulsion. That law is that the force by which attracting or repelling bodies act upon each other, is as the square of the distance of those bodies. This law has its basis in the very nature of things, and is as applicable to animal magnetism, *Od Force*, or any other potential agency acting from a point outward, as it is to the attraction of a magnete, or of the earth.

From the nature of things, any force acting from a point outward, will obey the law of divergence. Assume any distance as a unit of measure, and assume any force at that distance, and at double that distance that force would be diffused over four times the space, and consequently would act with only one-fourth the power. Thus, suppose at the distance of one foot from a given point, a power acting from such point is equal to four pounds; at a distance of two feet from such point that power would be diffused over four times as much space, and would be equal to one pound. Hence the proportion of space to power is four times, but the proportion of power to space is only one-fourth—so that the same surface which at one foot was equal to four pounds, at two feet would be only equal to one pound.

Hence in the phenomena of attraction and repulsion, the law is universal, that the force is inverse as the square of the distance in.

creases or diminishes. So that if the medium were the residence of the attractive or repellant condition, and consequently were a point from which the potential agency proceeded, we could find a law of manifestation connected with this mysterious power. But here again the facts do not agree.

If, at the distance of eight feet from the object which is attracted, a force of one hundred pounds is exerted, then when the object comes within four feet, the force will be equal to four hundred pounds; when within two feet, it will be equal to sixteen hundred pounds; when within one foot it will equal sixty-four hundred; within six inches, it will equal twelve thousand eight hundred pounds, at three inches, it would equal fifty-one thousand two hundred pounds; and at one and a half inches, it would be equal to two hundred and four thousand eight hundred pounds; and in contact, the attractive force would equal many millions. Now if the medium were the resident center of this force, when the object of potential manifestation came in contact with the medium it would be impossible to separate them again. Or if by contact, a change of condition took place, then would the object be repelled with the force of a ball discharged from a cannon, and the medium would be reacted upon with an equal force.

Thus it will be observed that the Rev. A. Mahan's theory is not only not sustained by the facts which he cites himself, but is demonstrated by these to be false. There is no such attractive and repellant power in the medium or in the "*nerve centers*" of the medium. The principles of action and reaction, and the laws of attraction and repulsion, blow his whole philosophy at the moon.

But there is further evidence that the attractive and repellant condition is not resident in the medium, from the manner in which the potential action takes place. Power, proceeding from any point, acts in right lines. Thus, the influence of the magnet upon the needle, is exerted in right lines, etc. Now if the attractive or repellant force proceeded from the "*nerve centers*" of the medium, its action would be in right lines. But this is not the case. Instead of the action being toward or from the medium, it acts at every possible angle, lifting in a vertical, while the medium occupies a lateral, position—performing oblique, circular

and zig-zag motions, the same as if entirely independent of the medium.

Whatever, then, may be the origin and nature of the force thus exerted in the presence of certain persons, it is certain that it does not proceed from them, or from their "nerve centers" as a point of attraction and repulsion, neither as a point of reaction. The Rev. A. Mahan must find something beyond the medium which plays the part of the battery, or his "*Od Force*" will be obliged to act very oddly—indeed too oddly for him to understand and explain.

Among the many cases cited by Mahan, we will notice one for the purpose of showing the utter nonsense of his pretended explanation. It is the case of the Drummer of Tedworth, in England. We will cite the case at length:

"It seems that Mr. John Monpesson, of Tedworth, in the county of Wilts, about the middle of March, in the year 1661, being in a neighboring town, and hearing a drum beat, inquired of the bailiff at whose house he was stopping, what it meant. The bailiff answered that he had for some days been troubled by an idle drummer who demanded money of the constable by virtue of a pretended pass, which he thought was counterfeit. Upon this Mr. Monpesson sent for the fellow, and asked him by what authority he went up and down the country in that manner with his drum. The drummer replied that he had good authority, and produced his pass with a warrant under the hands of Sir Willim Cawley and Col. Ayliff, of Greatenham. The pass and warrant were both found to be counterfeit. He was therefore conveyed by a constable to a justice of the peace, for trial—whereupon he confessed and begged earnestly to have his drum, which was promised him in case he was, as he had asserted himself to be, Col. A.'s drummer. The drum was therefore left with the bailiff, and the drummer was released.

"In April, the bailiff sent the drum to Mr. Monpesson's house, just as the latter was about leaving on a journey to London. Soon after leaving home Mr. M.'s family began to be very much disturbed by sundry strange sounds about the house, as of persons trying to break in. This continued at intervals until Mr. M. returned; and he had not been at home about three nights, when the same noise was heard. It consisted of poundings on his door

and on the sides of the house. Pistol in hand, he went about the house. Instantly on going to one door, the sounds would be made at another. On going outside, nothing could be seen, but still the sounds would be heard. On returning to bed it commenced on the top of the house, and resembled a species of *quick pace drumming*. After this, the sound became very frequent, usually five nights together, and then they would intermit three.

"The noise constantly came as they were going to sleep, whether early or late, and after a month's disturbance on the outside, it came into the room where the drum lies; four or five nights in seven, within half an hour after they were in bed, continuing almost two hours beating on the drum and on the doors, etc. The sign of it, just before it came, was, they heard a hurling as if in the air, over the house; and at its going off, there was the beating of a drum like that at the breaking up of a guard. It continued in this room for the space of two months, which time Mr. Monpesson himself lay there to observe it. In the forepart of the night it used to be very troublesome, but after two hours all would be quiet.

"At one time there was a cessation for three weeks. After this, it returned in a ruder manner than before, and *followed and vexed the young children*, beating their bedsteads with that violence that all present expected when they would fall in pieces. In laying hands on them (the bedsteads), no blows would be felt, but they would be felt to shake exceedingly. For hours together there would be drummed out the tattoo, cuckolds, round-heads, and several other points of war, as well as any drummer could execute. Then there would be scratching sounds under the children's beds. The children would be lifted up in their beds. If they were taken into other rooms, the sounds would follow them there, and for a while haunted none particularly but them. A board in their room was moved backward and forward and up and down toward a servant, who requested it to move thus, which was observed by a whole room full of people, and during the day time. At night the minister and many of the neighbors came to the house; and then in sight of the company the *chairs walked about the room of themselves*. The children's shoes also flew about, and every loose thing moved about the chamber. A 'bed-

staff,' for instance moved toward the minister and then rested quiet without moving further.

"Mr. M. perceiving that it so much persecuted the children, lodged them out at a neighbor's house, taking his eldest daughter, ten years old, into his own chamber where the sounds had not been for a month before. As soon as she was in bed the disturbance commenced here again, continuing three weeks—drumming and other sounds.

"It was observed that it would *exactly answer, in drumming, anything that was beaten* by persons present, or any tune called for.

"Mr. M.'s servant was next seized with the infection. He was a stout fellow, and of a sober conversation. He had remained free until now, when all at once his bedclothes would unaccountably creep off the bed, and it required considerable skill to keep them on. His limbs would become paralyzed, or seized with rigid spasms; *but if he could get hold of his sword this spasm would leave him.*

"A little after this, the son of a gentleman for whom the drummer had worked, came and told Mr. M. what the drummer had said to him in the prison, which was the following: The drummer asked of several who came to see him from Mr. M.'s neighborhood, 'What news in Wilts?' To which they replied, 'they knew none.' 'No!' says the drummer; 'did you not hear of a gentleman's house that was troubled with the beating of drums?' They told him again, if that were news they heard enough of it. 'Ay,' says the drummer, 'it was because he took my drum from me; if he had not taken away my drum, that trouble had never befallen him, and he shall never have his quiet again till I have my drum, or satisfaction from him.' These words were not well taken by Mr. M., and as soon as they were in bed, the drum was beat upon very violently and loudly, giving the drummer's tunes.

"Strange singing was also heard, and one night, about this time, lights were seen in the house. One of them came into Mr. Monpesson's chamber, which seemed *blue and glimmering*, and caused *great stiffness* in the eyes of those who saw it. The light was seen also four or five times in the children's chamber. The doors also opened and shut without the contact of any mortal present."

"During the time of the knocking, when many were present, a gentleman said, 'Satan, if the drummer set thee to work, give three knocks and no more;' *which it did very distinctly, and stopped.* Then the gentleman knocked to see if it would answer him, as it was wont; but it did not. For further trial he bid it, for confirmation *if it were the drummer*, to give five knocks and no more that night; *which it did, and left the house quiet all the night after.* This was done in the presence of Sir Thomas Chamberlain, of Oxfordshire, and divers others. At another time, it played four or five several tunes on one of the doors, and then seemingly went off in the air. At another time when a blacksmith was stopping over night, they heard *the imitations of a smith shoeing a horse.*

"Mr. Glanvil, who gives this case, visited the house, and by his own careful observations confirms what others had observed. He noticed one remarkable phenomenon, which many others had also witnessed—that of a panting sound in the room where the children lay. 'The motion caused by it was so strong,' says he, 'that it shook the room and windows sensibly.'

"A littly child newly taken from the nurse, was now seized with spasms and fright; and the other children were also affected so that they had to be removed again. There was a purring sound in their bed like a cat. The clothes were raised up, and *six men* could not keep them down."

"The drummer on account of saying what we have already mentioned, was tried as a witch (wizzard), and condemned to transportation. By some means he escaped and returned—and it is observable, says our author, that during all the time of his restraint and absence, the house was quiet, but as soon as ever he came back at liberty, the disturbances returned." *Modern Mysteries*, from page 84 to 89; also *Rogers' Philosophy of Mysterious Rappings*, pages 292, 3, 4, 5, 6.

Let us now attend to the demonstration of the Rev. A. Mahan. He continues, page 89, "In the above, and the cases previously cited, all the physical facts attending the Spirit-manifestations are perfectly paralleled. In addition to these, we notice also the accordance of those strange phenomena with the mental states of spectators who came into *rapport* with the mysterious power by which those phenomena were produced, etc."

Supposing, Mr. Ex-President, they (the physical facts attending the Spirit-manifestations), are fully paralleled, what have you demonstrated?—what proved? Nothing except that such phenomena do take place, and that you do not know the law of their production. Do you flatter yourself that you have, in the least degree, demonstrated to any person's understanding the real manner and cause of the strange phenomena by you narrated? Have you in any manner shown that "*animal magnetism*," "*Od Force*," or anything of the kind had to do with those phenomena? If so, how? By what law? From what "*nerve-centers*?" Have you furnished the slightest evidence that it was not a genuine case of "*Spirit-manifestation*?" What, then, becomes of your argument? Neither of your five test principles, fallacious as they are, will apply until you have demonstrated the parallel cases to be the product of mundane causes—until you have shown something of their philosophy. Such logic from such a source shows that great names may be misapplied.

TO BE CONTINUED.

PROPOSITION.

THE foundation for self-condemnation or remorse is laid in that act, producing injury and suffering, which resulted from a voluntary design to do a wrong or disregard a right.

Hence when the act has produced no injury or suffering to any other, a moral wrong has not been committed, and in respect to such other there can be no remorse or self-condemnation.

Hence when we have repented of that false affection toward our neighbor, and thus cleansed our bosom of that foul intention, there no longer remaineth any condemnation.

Hence when the act has produced injury and suffering to others, and repentance and restitution have done their perfect work, there remaineth no more suffering for such sin.

FORMS OF EXPRESSION.

EXTERNAL language is but the form of expression; its significance is the spirit which is infused into that form. Though the translation of one form of expression into another may be ever so accurate, there is no certainty that those who read the form will alike perceive the spirit. This is evident from the fact that each individual invests the form with such significance as is suited to his imperfect understanding. Suppose a communication is given in the Hebrew language, and an effort is made to change the communication into English, so that the latter shall be an accurate rendering of the former, when this is accomplished, how much is then gained? Had the original been given in English in the language of the translation, would that have been understood alike by those who read the English? Was the original understood alike by those who read the Hebrew? By no means. How then is it expected that a correct rendering of the original into English will secure a uniformity in the significance of the expression in different minds?

Take as an illustration the effort which is now being made to obtain a correct translation of the Bible into the English language. We will suppose the effort to be perfectly successful. Now, when that is accomplished, by what means shall all be made to understand alike the significance of the translation? Supposing that, instead of reading according to King James' version the expression in Job, "Curse God and die," the same passage is read according to the modern translation, "Bless God and die;" now when you have determined upon the latter form as being correct, what is the true significance of that expression? In what way are all to read and understand it alike? The learned in language differ as to its exact import, therefore how much is there gained by the new rendering?

Let it be remembered that external language, of itself, has no

fixed significance. Every man must translate each form of expression into his own understanding, and impart to it such a meaning as, according to his degree of mental unfolding, seems right and proper. In watching the progress of the new translation of the Bible, this becomes apparent at every step. Reading the critical notes appended to the text shows how eminently conjectural the translators are obliged to be in many instances; and after all their labor and care, we shall have only their best judgment as to the meaning of the original, which judgment they will hardly claim to be infallible; so that, we suppose, after all, the reader will not have the infallible word of God in English. We think a careful examination of the subject will demonstrate to every mind the need of infallible inspiration to impart to us infallible truth.

PROPOSITION.

All discord and antagonism are relative, and can not exist out of relation; and each acting in its own true relation would beget harmony.

Hence that atmospheric undulation which begets discord when in combination with certain others, contains the elements of harmony in its own relation, as do the others in their measure.

Hence the vital action, building up one kind of organic form according to its measure, will not build up another and different one; and when a combination of such action is attempted, antagonism and death must happen.

Hence diseased action in our system may be healthy action in another and different one.

Hence the action begetting the small pox and other kindred diseases, by antagonizing with, and changing the measure of, the vital action, harmonizes with the vital action so changed, and no longer induces disease in such system.

Hence such strong and positive action changing the vital action to its own measure, not unfrequently removes the tendency to other disease.

Hence two diseases can not control the vital action at one and the same time.

NATURE AND CONSEQUENCES OF SIN.

"Sin is the transgression of the law."—PAUL.

IN the absolute sense, that which is law can not be violated; but if we distinguish between the *law* and the power which acts according to the condition and relation, then, as the condition and relation change, the law of action conforming thereto will change.

All finite existences are creatures of law, dependent upon those conditions and relations which have produced them, and thus placed them under dominion; and such finite existences could not have been produced except by those conditions and relations which determined the law of their production and sustentation.

Hence the expression, "the transgression of the law," must be understood in respect to the finite and relational—that is, as implying that the being has departed from the true condition and relation, so that the law of that true condition and relation can not work in him its proper results.

When it is understood that the omnipotence of God includes all power that is, and that all potential manifestation, wherever seen, is but the working of that Omnipotent Power, according to the condition and relation then and there being, it must be perceived that the laws of Divine manifestation must be as various as are the conditions and relations of finite existences; and it also must be perceived that any essential change in the condition or relation, must bring the being under the administration of another law of potential action.

Thus, when man has been produced by the workings of Divine power in his physical and spiritual being, and has, by the very conditions and relations of his production, come under the dominion of certain laws of sustentation and development, he must conform to those conditions and relations, or the laws of his sustentation and development will not apply to him.

Now let it be observed that the laws incident to the true condition and relation have not been changed or broken. They remain as eternal and immutable as God, and will work on to bless the individual when the true conditions are observed; and because they are thus eternal and immutable, they will bless only when the true conditions are observed.

Hence it will be observed that the law has respect to the conditions and relations of the finite and changeable, and is expressive of the *manner* of potential manifestation; that all law, primarily, is of God as the Source and Fountain of all action or potential manifestation; but in its action it has no respect to the finite and relational—that the *Infinite* is the *Author*, and the *finite* the *subject* of law.

Hence it will also be observed, that the Infinite and unchangeable is not under the dominion of law, and therefore is not subject to its action. Being the Source and Fountain of all power, and the Author of all law, he is the absolute of all, and hence not its subject; therefore, in respect to the Infinite, there is no power to change his condition, or to disturb the laws of his government.

Since, then, law has respect to the mode of potential action and manifestation, depending upon the condition and relation of the finite and changeable, the transgression of the law can only have respect to the finite in its action and consequence, and therefore all sin must be finite.

Whenever a being departs from the true condition and relation which has respect to his highest good and destiny, he becomes subject to evils from two causes: The law of his true destiny can not work to that end in him, only while he continues within the sphere of its action; and, secondly, by departing from his true condition and relation, he comes under another law of potential action, which is not suited to his true destiny, so that antagonism must necessarily arise.

Sin being necessarily finite in its action and consequences, and having respect to finite beings alone, must be considered in its effects upon the sinner, and in its effects upon others, through the relations, actions and influence of the wrong doer.

Man is a physical and spiritual being, and has a physical and

spiritual individuality, which makes him the subject of physical and spiritual laws. These laws, in their action, have respect to the highest destiny and use of these respective natures. The laws of the physical individuality have respect to the nourishment, development, protection and perpetuation of the physical man, that through him may be individualized immortal, conscious beings. The laws of the spiritual individuality have respect to the eternal unfolding, and perfecting of the conscious being, in true wisdom and pure love.

Man's spiritual individuality being developed through his physical, it is necessary that his physical being should possess the faculty of procreation, and that the faculty of procreation should be subject to certain laws, by which all the conditions of his being, with their relations and laws, should be produced in his offspring. If man did not possess the faculty of procreation, and were not subject to all the laws of reproduction, then the great end of producing immortal, conscious beings, would be defeated, and the end and use of all finite existences would fail.

Man's physical individuality being subject to the laws of its production and sustentation, must be protected, developed and perpetuated in accordance with such laws; and any departure from such conditions and relations as are necessary for the proper action of those laws, will constitute a transgression of the law, and will become a sin.

Man's physical being, commencing at a very low point, from which it must develop by the incorporation into itself of such material as can become the subject of the laws of its being, must become receptive of that which it needs; and hence, from the very necessity of its being, is affected by whatever affects the proper supply of those needs.

Here, then, in the very outset of man's existence, he must become the subject of various conditions, upon which his physical well-being depends; and he must have those monitions within him to indicate his needs, and also to indicate when they have been properly supplied. Hence arise his physical desires and appetites, and hence also the gratification when they are properly supplied.

Man's physical individuality being separated from all other existences in its form and being, and yet dependent upon that which is external to him, for his support and development, must have within itself the conditions and relations necessary for the action of the power to vitalize and affinitize that which is to be incorporated into his physical being; and this power can be exercised only while the true conditions and relations are preserved; so that man becomes subject to certain laws of life which are liable to be disturbed by neglecting or violating the necessary conditions and relations under which alone they can be exercised.

Since the laws of life can act to nourish and develop the physical being only under certain conditions and relations, when those conditions are not observed, or when those relations are violated, it becomes necessary that there should be a monitor to admonish the individual of his departure from the straight and narrow path that leadeth unto life, and that monitor is found in the pain and antagonism within; and were it not for such monitor, the individual would perish without notice.

The sensations of hunger and thirst are necessary to notify the individual of the needs of his physical being; and yet these sensations, where the supply can not be had, may become the cause of much pain and suffering; and it matters not whether the lack be occasioned by our own improvidence and carelessness, or whether it be owing to unavoidable accident or necessity, the pains of famishing and starvation will be the same. The law by which hunger and thirst proclaim the demands of the body, can not be suspended because there happens to be nothing within reach to supply the demand.

When we overtax the powers of digestion by an over supply of food, or when we eat that which is indigestible, the pain and loss of appetite, even when food is needed, proclaim the sin which has been committed, and the monitor bids us to return to the laws of health from which we have departed.

As man needs food and drink only for the purpose of nourishing and developing his physical body, it must be manifest that using them for any other purpose must be a departure from the laws of the true condition and relation; and if disease and pain attend such departure, they will be but the voice of God admon-

ishing him to return to the true condition, in which alone he can be truly blessed.

The animal can not, like the vegetable, take its food directly from the inorganic world; and hence the conditions necessary to prepare suitable food for the animal are much more complex, and hence are more liable to be defeated. If the vegetable kingdom fail, the animal necessarily must; so that the animal is liable to all the accidents of the lower, and of his own kingdom; and this liability to evil in respect to its own being is unavoidable, because in its own being it combines all the action and uses of all preceding kingdoms, and hence all the laws of action contained in them.

In the development of the animal being from the period of its commencement to its maturity, there is a most beautiful adaptation, bespeaking the love and wisdom of that Divine Power which is omnipresent to bless when the true condition is observed. In the production of those beings whose nourishment is at first elaborated through the system of its parent, the very conditions and relations begetting the action of the laws which produced the being, also prepare the necessary nourishment, and give the new being an instinctive demand for it. And this nourishment thus prepared, contains all the elements necessary for the development of its infantile organism. The milk of the mother is, so to speak, the distillation of every part of the maternal organism, and flows thence to nourish and build up every part of the new being.

This distillation of the maternal system is but a continuation of the same laws which were concerned in the foetal development of the germinating being. During the period of foetal development, the germinating being necessarily derived the material for its being from the maternal system; and as it is, in its organic constitution, the exact reproduction of the mother, it must derive every element from the maternal organism. Hence every element in every department of the maternal organism, must be properly connected with, and, by the law of its action, be active in the foetus, so that the nutrition which would go to nourish and build up the maternal system shall also go to build up the foetal one.

From this it will be perceived that according to the necessary

laws of reproduction and sustentation, the parental conditions must be necessarily, to a greater or lesser extent, reproduced in the offspring. If that condition be one of health and harmony, then the offspring will be blessed with a healthy organization; but if it be otherwise, then, by the necessary laws of reproduction, disease and discord must be communicated. Hence the sins of parents, by the necessary operation of the laws of reproduction and sustentation, are, to a greater or less extent, visited upon their offspring, and their little ones come into existence not in perfect harmony with the laws of life.

But again. Every function which the body has to perform, is attended by an appropriate impulse, without which the function would not be performed; and where it is a natural and necessary one, the performance will be attended by an appropriate degree of pleasure. Now, whenever the nature of the function is known, and when its end and use are established, it is a violation of the conditions and relations begetting its appropriate use, to prostitute it to any other purpose; and if we do so, we depart from that straight and narrow path; we transgress the law.

The desire for offspring is natural, instinctive and necessary in the animal; and all the impulses and actions necessary for that purpose, are legitimate and proper when they are exercised to attain their appropriate end and use. And in the animal kingdom they are so used.

In the human kingdom, involving necessarily all the conditions, relations and laws of all preceding kingdoms, the same desires and impulses necessarily exist, heightened by a higher end and use to be attained. The brute has but one instinctive desire, therefore, while the human has a spiritual one superadded. Hence the sexual desire is of itself true and legitimate in man for the accomplishment of a specific use; and when exercised for that use, and that only, it is pure and holy.

Like every other faculty having a particular function to perform, a specific end and use to accomplish, when so used it harmonizes with every other faculty and function, and aids in the exaltation and perfection of every other department of being. But when misapplied and improperly exercised for the attainment of any other purpose, it begets antagonism, disease and

death; and instead of exalting and perfecting the being in every true and legitimate faculty and function, it tends to degrade, weaken and to impoverish his entire being. Such is a transgression of the laws of life, health and harmony. Such is sin.

The needs of the physical body for sustentation and development, demand self-appropriation of those things needful; and the things needful are subject to time and space, and hence can not be appropriated by two or more individualities at the same time; that is, that which one appropriates can not be appropriated by another. The impulse of self-appropriation is necessarily exclusive, and hence the laws governing the individualization and development of one person in respect to another, are selfish.

For this reason, all material individualities are liable to invade each other in their several planes of development, by one's appropriating that which the other equally needs, and without which, he can not develop. This consequence can not be avoided in respect to material individualities. It has its basis in the principle of absolute impenetrability.

For this reason, as the result of this natural and inevitable law of material existence, the corresponding impulse of selfishness must arise to stimulate the being to make all needful appropriation. Without this impulse, the animal kingdom—that indispensable link to the great chain of spiritual production—could not exist; and the whole end and use of the material universe would fail.

And, again, the physical organization is liable to be destroyed in ten thousand ways. Being dependent upon all previous conditions and relations for its production, sustentation and development, it is necessarily subject to the ten thousand casualties incident to such a vast variety of conditions and relations. Hence such an individuality, to preserve its being in the midst of so many dangers, must have a strong instinct for self-protection and self-preservation. This impulse must be as fundamental as the absolute needs of its being. It must be as imperative as the necessity of its link in the great chain of existence.

For this reason, self-love, begetting selfishness in the animal, is the great fundamental condition of that first degree of mind or conscious being as developed in the animal kingdom; and it pro-

claims the wisdom, love and power of the Divine Father, as manifested in that plane of being, as much as that high and holy love which rules in the spiritual and Divine kingdom. Hence selfishness in the animal is a Divine manifestation suited to that plane of being.

As man, the immortal, is begotten and individualized through the instrumentality of the animal individuality, in his animal being he necessarily comes under those laws and impulses, and hence in man we find this self-love prompting selfish impulses. But being invested with a higher nature, calling him away to a higher destiny, he comes under a higher dominion, whose laws and relations must be observed, or a discord and antagonism will arise, unknown to the lower departments of being.

Man, the immortal, having entered upon a plane of being which can survive the shock of death, and yet which being is still subject to laws of health and disease, to harmony and discord, to happiness and misery, according to the true or false conditions and relations he sustains to his highest good and destiny, is destined to rise above all antagonism and discord—to conquer death and hell.

I have thus far traced the development of man as a physical being, showing the origin and use of his appetites, his passions and his selfishness—showing by what law he transmits his condition to his offspring, and pointing out the necessity of these laws and impulses, to his existence and development. All these conditions and relations, with their attendant laws and impulses, are indispensable to the existence of man, the immortal, and if kept within their legitimate sphere, can only produce good.

Since these faculties have a natural and necessary existence in man, for the purpose of accomplishing specific ends and uses, and since they can not be properly used for the accomplishment of any other purpose, when man uses them for other ends and uses, he transgresses the laws of his true being and destiny, and hence he comes into a false relation. Antagonism and discord must follow; and the two-fold evils of sin can not be escaped.

In this we see how man can sin against the laws of his physical being, and thus produce within himself pain, disease and death; and how also he may communicate the same condition to

others. All sickness and pain in the physical system arise from this departure from the true laws of life and health; and these evils can be remedied only by returning to the connection necessary for their true action.

The next question for investigation is, By what impulse is it that man is so prone to depart from the true laws of his well-being, and by so doing, bring upon himself and his fellows so much suffering? Is that impulse natural and a necessary attendant upon his being? And if so, where lies the fault?

Man is possessed of a spiritual nature which has its needs, and which is making its demands. The spirit has its hungerings and thirstings, which, if not attended to, will create as much uneasiness and disquiet as will the unsatisfied demands of physical hunger and thirst.

The babe feels the demands of hunger long before it knows what it needs, and it will manifest its disquietude and pain by its cryings, although it knows not the cause thereof. So man, the spiritual child, feels the disquieting influence of spiritual hunger long before he knows the cause thereof, and labors to obtain quiet and satisfaction through the only means of gratification known to him.

Man is a conscious physical being before he becomes conscious of his spiritual being. He first comes into the loves and delights of his animal being. He learns the pleasures and pains of sense before he is old enough to learn that he is a moral and spiritual being, or that his moral being can afford any interest or delight. As his spiritual being must individualize and develop through the instrumentality of his animal consciousness and sensations, he naturally seeks all his gratification through their agency. Knowing little of truth, he has experienced little of its delights; being undeveloped in true love, he knows nothing of its pure joys; yet, feeling a demand for something to satisfy his yearnings, he ignorantly seizes upon his appetites, his passions and lusts, and constrains them into service.

Here lies the basis of that impulse in man to depart from the true laws of his being. He has not eaten of the tree of knowledge of good and evil; and yet he desires a something, and the

tree is good to look upon, and the fruit thereof seems to be desirable, and to promise that which he needs.

This impulse within him, prompting him to activity, is the very life of his undying spirit, calling for that which animal appetite, passion and lust can not supply, which, like the returning prodigal, will ultimately tire with feeding on husks, and seek its father's house.

Were man a mere animal, like the animal he would be content to comply with the demands of his animal nature. The gratifications incident to supplying such demands would leave no aching void within. He would never intensify his appetites; he would not convert his desires to lusts. He would never carry his selfish appropriations to useless conquests. The power which so misleads and depraves, is the intenser action of the spirit misdirected. It is drinking the ocean's brine to quench the burning thirst.

This misdirection of the spiritual desires, acting in the animal plane, begets that all-controlling lust for self-gratification. Out of this lust arise all the vices and crimes of man and society. From this arise avarice, ambition for fame, power, wealth. Hence come war, slavery, injustice and wrong. Hence arise falsehood, deceit, cunning, malice, hatred, revenge, envyings, jealousies, etc.

This lust for self-gratification, by stimulating man to use his appetites as a means of acquiring pleasure, leads him to impair his physical system by using unwholesome and stimulating food and drink, thus overtaxing the energies of his vital system, impairing his digestive powers, and thus destroying the means by which food can be converted into nutriment, to build up and keep in repair his physical system, thereby introducing disease, misery and death. This lust for self-gratification also leads him to seek pleasure in the exercise of those faculties which, most of all, tend to debase and deprave the mind and destroy the body, when overtaxed and abused.

The intense action of the spirit thus misdirected; gives the greatest possible energy to the selfishness of the animal nature, by which it seeks to appropriate everything to its own use for the purpose of its own gratification.

These animal appetites, passions and desires being thus intensified, man is brought under their dominion, and is led to violate every condition necessary for the health and happiness of his spirit. In his intense selfishness, his standard of use is in self-gain and self-gratification. We have seen that self-love has its basis in the animal nature; that its existence therein is fundamental, and necessary for the protection and development of animal existence; that the animal individuality can be developed only by selfish appropriation—that is, that that which is necessary for its development is subject to the conditions of time and space, and can not be appropriated by two or more beings at the same time; that what is appropriated by one can not be by another, and that one is liable to appropriate that which another needs to preserve its existence, and hence such beings are liable to antagonize with respect to each other.

We have also seen that the animal individuality is perishable, and liable to be destroyed in a thousand ways, and that it must be endowed with an instinct for self-preservation that should be superior to all other impulses; that upon this selfish love depends the existence of the entire animal kingdom, and without which man could not be.

But these needs, involving selfishness, have no existence in the spiritual nature of man. That which is needed to develop and perfect that nature is not subject to the conditions of time and space. The bread of life which nourishes and develops the soul, when it has fed its five thousand, is more abundant than it was before, as is seen by the baskets of fragments remaining. Any simple truth can shed its light in every mind in the universe, and yet shine on forever with undimmed luster.

Truth can not be appropriated by one mind to the exclusion of another. Ten thousand hearing and perceiving the truth, instead of consuming it, magnify its perception, and make it more living and active to others.

The fountain of love also is infinite and inexhaustible. Those who drink, find in themselves fountains of living water springing up into everlasting life. Love, like truth, the more we partake of its living waters, the more they are multiplied in their action and manifestation to all.

Hence that truth and love which is necessary for the development and perfection of the soul, instead of being consumed by those who feed thereon, is only so much the more multiplied and more abundant. Hence in such appropriation there can be no antagonism, but, on the contrary, harmony and living joy.

Again, the soul, unlike the physical body, is not liable to destruction. Having commenced its conscious being, it must live on forever. Hence it is not endowed with that instinct for self-preservation which would lead it to preserve its own life even at the destruction of others. Being in no danger of death, it needs not the selfish impulse to preserve its life. Such an impulse would be out of place therein. Having arrived at that point where it can survive the shock of death, its being can not be defeated, and hence it can calmly contemplate the wreck of nature and the crash of worlds.

But man is a compound being. He possesses both the animal and spiritual nature with their respective impulses, and hence arises the antagonism within. The question now arises, Is there any necessary antagonism between the animal and spiritual nature, when each acts within its appropriate sphere? Are there any spheres of action proper or needful for one to pursue which conflict with the needs of the others?

I answer, there is no needful antagonism between the two natures. Jesus of Nazareth harmonized the two natures, and revealed to the world the beautiful spectacle of the union of the Divinity with humanity. Every physical need of his body was abundantly supplied; every needful impulse therein wrought its necessary work; and yet every principle of the spiritual nature working for its highest good and destiny, wrought its perfect work. Skeptics may deride, philosophers may speculate; there stands out the living fact. Jesus solved the mighty problem, and vindicated the wisdom, love and power of the Divine Father by reconciling the human with the Divine, by bringing into harmony that which hitherto had produced discord alone.

And not only did Jesus solve the mighty problem of the harmonious union of the human with the Divine, but he taught man *how* it was solved, and *how* he could solve it in himself, and make the demonstration his. Nay, more, he taught him that he

must solve it in himself if he would obtain that perfect salvation which his soul demanded.

But the fact of the harmonious union of the two natures is also capable of a philosophic explanation. There is no need of the body which can not be abundantly supplied without violating a single principle of truth or love. There is not a physical function to be performed that is not better performed under the direction of the spiritual impulses. It is only when a use is sought by the exercise of our animal natures, not compatible with those natures, that antagonism arises.

Man's spiritual nature can only develop by its reception of truth in all its relations and harmonies, and by its perfection in true love—a love which tends to rise above the mere objective and external, and become infinite and perfect in the Divine—a love that flows forth of its own self-living power and spontaneity, and blesses all who can in themselves receive its action.

Such being the true nature of the spirit, and such being its needs and constant demands, nothing which will not tend to supply those demands can act in harmony with it. From its very nature it must antagonize with falsehood—it must resist the influence of impure affection; and so long as error and impurity exist in man, so long must the spiritual resistance continue.

So long as man seeks for happiness as an end of attainment, he violates the conditions of his spiritual being. He is seeking for that which such a search can not find. Happiness is an incident to harmony, and can not be found out of it; and true, living, spiritual harmony can only exist in the conscious union of truth and love. The union must be a conscious one; hence the truth must exist in the conscious perception of the mind who seeks its delights, and the love must exist in the conscious affections of the mind who would know its joys; and the marriage union must take place in that soul who would enjoy the supper of the Lamb.

Hence happiness is not to be sought. Truth is what the soul should seek—truth in its divine strength and purity—and it should be sought with a pure heart fervently. Love, pure, holy and undefiled, should be the condition of the soul in all its affections; then happiness will come unsought, and be a constant and ever-abiding guest.

Hence the high destiny of the soul is to perceive all truth, and dwell in every pure affection, and therefore the laws of its being must have true respect for such destiny. It is for this cause, that all the various pursuits of man after wealth, fame, power or self-gratification in any form, have failed to give complete happiness—have failed to fill that aching void.

From this we can understand the origin and nature of sin against the soul. It may be summed up in one word—“*Lust*”—that selfish desire for happiness or gratification which begets all the actions which antagonize with the high condition and destiny of the soul.

This lust provokes man to seek gratification in the use of his meats and his drinks. It breathes its polluted breath into the germinating immortal, as, to fulfill its desires it begets him. It leads him early to eat of the forbidden fruit because it is good to look upon, and seems to be desirable to make one happy.

This spiritual individuality in its consciousness has a being of its own which makes its perceptions and affections its own; and although it has a derivative being, and takes its body from the earth and its Spirit from God, yet in its conscious being it is its own, and must bear and suffer in itself the fruits of its condition and activity. What if the sunlight, as a type of the Divine Father's action, has painted upon the consciousness of the soul the thousands of beautiful forms of existence, in all the varied hues of the rainbow; he has retained the image and the beauty, but he has not consumed the sun-light nor the object. The conscious experience is his, but that which wrought it there is God's, and is free to perform the same work for all other of his children.

Hence, while the soul is of God and in God, its perceptions and affections are its own; and herein consists its undying individuality, that it consumes not that upon which it feeds—it antagonizes not with that which is.

The effect, then, of sin upon the soul, is to blind it in its perception of truth, and convert it into error, thereby incapacitating it for receiving those beautiful images of existence in their harmonic order and being by which spiritual delight is awakened, and also to incapacitate the soul for receiving into its conscious-

ness that pure and holy affection which by its affinity for, and union with truth, fills the soul with joy unutterable.

And the effect of sin upon the soul is further manifested in its begetting antagonism, pain and sorrow by the action of its falsehoods and false affections, and in laying the foundation for regrets, remorse and self-condemnation; and this in the future as well as in the present life.

PROPOSITION.

EXISTENCE in itself considered, independent of its perception by the mind, is denominated *fact*. Its perceptions by the mind, when corresponding with the fact, are denominated truths.

Hence there must be kept in mind a distinction between existence itself and its *perceptions* by the mind.

Hence as truth has respect to the perception of existence as it is, that mind only perceives the truth which perceives existence as it is.

Hence as existence is to be considered in its *fact* or *phenomena*, in its *relations* or *laws*, and in its *principles* or *cause*, there are three distinct or discrete degrees of truth, or, more properly speaking, three degrees of the manifestation of truth.

Hence the mind can only perceive the truth of any phenomenon, law or cause of existence, as it is developed to perceive such phenomenon, law or cause as it is.

Hence any effort by the mind to form ideas, images and conceptions of phenomena, laws and causes which lie beyond its capacity, will fail to apprehend the truth, and consequently will lead to *error*.

Hence when any one affirms a doctrine which he does not profess to understand, his affirmation is unworthy of credit.

THE ULTIMATE DESTINY OF MAN.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15 : 22.

THIS question involves the wisdom, power and goodness of God, although it is not upon these attributes alone that I propose to argue this proposition. I shall demonstrate the ultimate redemption and salvation of every immortal being from the known nature and power of sin, and from the known nature of that which opposes it. I shall demonstrate that sin is local, finite and weak, containing the elements of its own destruction, while holiness (love and truth combined) is universal, infinite and omnipotent, containing within itself the elements of eternal life, and must and will overcome all sin in every immortal being.

In the first place, sin is not against God or his government. The Divine Being and his government are infinitely beyond the reach of sin and its influences. Until divine love can be corrupted and divine truth can become falsehood, and thus discord and antagonism enter the divine mind, sin can never reach unto God, either in its existence or influence.

Until Omnipotence shall be divorced from Omniscience and perfect love, the divine government can not be disturbed; and while God is on the throne, truth and love will not be conquered by falsehood and lust. Before the Divine every knee will yet bow, and every tongue shall confess, and every soul shall yet sing for joy.

The perfections of the divine attributes forever forbid that the divine mind should be disturbed by sin; the omnipotence of the divine will denies all interruption or frustration, and the divine laws which are but a manifestation of that divine will going forth to accomplish the divine pleasure, can not be suspended or broken. Therefore, if the highest good of all conscious beings is not ultimately, the divine plan and will will be at fault. If there is a

pang in the wide universe of God that will not ultimate in a proportionate good, then has the divine Artificer sinned against love and truth, and proclaimed his own imperfections in the imperfection of his works.

Those who claim that sin can extend its influence to God or his works, so as to interrupt or disturb the divine will, or in any manner frustrate the divine plan, have never weighed well the thought. Such an affirmation divests God of every attribute of perfection, and reduces him to the weakness and finitude of a Pagan Deity. "Milton's Paradise Lost," although high as a work of art, contains more falsehood and blasphemy than any other book ever published. Setting aside the high powers of intellectual and moral imagery, and the artistic skill exhibited in their portraiture, the philosophy is unworthy the head and heart of the darkest Pagan.

Against the Infinite and Perfect man can not sin. Sin can only exist in respect to that which can be affected by it, and the evils of sin can only be manifested in its consequences; and where no evil consequences can exist, sin can not be made to appear. Hence sin is not to be considered in respect to God or his government, because they are beyond its power and influence.

Sin and its consequences can only exist in respect to the erring and finite. Then, and then alone, can it and its consequences be made to appear. We have already seen that sin is a relative term, and has respect to end and use; that the law of divine action is according to condition and relation, and that every finite being has an appropriate condition and relation which, if observed, will bring it under that action of divine power which will work to bless; but if that being depart from that true condition and relation, then in respect to such being, in his needs and destiny, sin is committed. The sin is not against God or his government, for the being is still under both, and must be obedient to both. But the government now works not to bless but to curse. The power which had respect to his good and destiny can only work to that end while the condition is observed.

Those who suppose sin to be against God and his government, and that in consequence thereof God is affected, and that punish-

ment therefore is arbitrary and afflictive in its character, idolize God and paganize themselves. Nothing could be further from the truth.

Sin, then, has respect to man and his relations, and the evils of sin must be confined within such sphere. He only can sin who can come into false conditions and relations, and he only can be affected by sin who is subject to the influence of such conditions and relations. By false conditions and relations must be understood such as are false in respect to a specific end and use.

But only finite and imperfect beings can come into false conditions and relations, and hence sin can only exist, either in itself or its consequences, in such a limited and finite sense. Therefore the doctrine that sin is infinite as against God, has no foundation in philosophy or fact.

If the divine will, sustained by Omniscience and Omnipotence, can not be obstructed, nor the divine plan be defeated—if there is an evil in the universe which will not ultimate in a proportionate good, God's plan is at fault, and betrays weakness, ignorance, or malevolence.

But it can not be for the good of any conscious being to be eternally wretched, and if any are to suffer endlessly, then God's government has ultimated an eternal evil. There is no way to avoid this conclusion. Nothing short of redemption or annihilation can end the evil of suffering existence; and if annihilation be the best remedy God can apply to cure the evil, his government is less than perfect.

But again: It can not be for the good of any conscious being that any being should be endlessly miserable. The various arguments and apologies offered by theologians to excuse the eternal suffering of the soul, are most absurd, and revolting to every benevolent mind.

The argument that endless punishment is necessary to manifest the divine displeasure toward sin in order that the purity of God and the odiousness of sin may appear to angels and men, is so utterly unphilosophical and absurd as not to deserve a reply. No mind can perceive the purity of God except by the experience of that purity in his own soul—by having the love of God shed

abroad in his heart; and that of itself will reveal all that the soul needs to know of the deformity of sin, without having some poor being writhing in eternal agony for his benefit. Beside, the idea of divine displeasure is a contradiction in terms. The divine beatitude can never be disturbed by any such feeling as hatred, displeasure, sorrow, repentance, or anything of the kind.

The argument that endless punishment is necessary to vindicate the divine authority, is groundless, for that will always vindicate itself at all times and places. God's authority is vindicated in the omnipotence of his laws, which can not be broken. His authority needs no vindication in the soul that is born into his love, and whose delight is in him.

The argument that eternal punishment is necessary to keep the saints and angels in subjection to the divine will, is a poor commentary on the truth and purity of angelic love. What can be the depth of that baseness of soul that would seriously affirm that should God refuse to damn to eternal woe some poor immortal, he would rebel against him and his government, and as far as it might be in his power, turn all heaven into hell? It would show a degree of malignity no spirit not utterly diabolized could ever exhibit.

But again: No Spirit developed to the sphere of moral love, to say nothing of the purity of divine love, could ever accept salvation upon any such terms. That saint who could find his joys increased, and his song of triumph heightened, by seeing the smoke of eternal torment ascending, and hearing the wailings of the damned, more nearly resembles the pictured fiends of hell than the pure and loving saints of heaven. Between such a soul and the man of Nazareth there could be little sympathy of feeling.

No soul that was not utterly dead to every feeling of love, would consent to have his happiness increased by the torments of any being, however low, however vile. What can such theologians and saints find in such trash to satisfy their love for man or God? And if they would have us believe them sincere in such arguments, what estimate must we put upon their characters? What diabolism would they not be guilty of, and rejoice in, for self-gain and happiness? It is not to be wondered at that such

theology can curse and hate—can cause one to imprison, gibbet, crucify, and burn his fellow-man.

But again: Suffering without the possibility of ultimating a proportionate good in the sufferer, is repugnant to every pure and holy affection, and can gratify none but the selfish and revengeful. If it be true that the divine government ultimates eternal suffering in any being, so that no good can come to such being nor to the universe from such suffering, there exists one eternal evil which can not fail to give pain to every pure and benevolent soul. For according to the fundamental law of angelic happiness, eternal suffering would conflict with that pure and holy love, breathed forth in that prayer of forgiveness from the cross on Calvary, and would fill the bosoms of the highest angels with sadness and sorrow. If one poor soul were doomed to eternal wo, there could be no joy where that sad news could come.

Since eternal suffering can not be for the good of any being, it can not conduce to the honor and glory of God; for if any being is to be eternally wretched, it must be because God can not avoid it, or because he will not. In either event he must be dishonored by it in every pure and holy mind. For if the antagonism of sin in the sinner, be so strong as to eternally resist the power of love and truth, so that they can not bring the soul into harmony with themselves, then are the attributes of God no longer perfect. With all the perfections of his being, character and power, he has begotten an eternal evil which he has no power to subdue, and upon him must rest the responsibility. If he can subdue the evil and will not do it, then his perfect love is impeached; and no perfectly pure and holy mind could ever approve of such malevolence. Earth with all the discord and antagonism therein, has never born so base a being yet as would delight in the eternal wretchedness of any creature, or as would refuse to remove the evil were it within its power to do so.

But sin can not be eternal. There is that life in the soul that can not be destroyed—that divine power which can not be overcome. On a careful examination we shall find that sin can produce no suffering without the presence of moral and spiritual life to create the antagonism. There can not be pain where there is not life. When life ceases resistance ceases, and consequently pain must cease.

We have already seen that sin is relative, not absolute—that it consists in coming into, and continuing and acting in, such conditions and relations as bring the individual, in some department of his being, under the action of a law not suited to ultimating the perfect destiny of such individual; that it does not beget any action in respect to the power punishing; that the antagonism and discord between the laws of the true relation of the being to his highest good, and the power working through the false relations, is what constitutes the penalty of sin.

Hence there can be no suffering of the penalty of sin any longer than there exists that power working to resist it. As when in the physical system the vital power ceases its action, the pain must cease, so also in the spiritual, when the moral power of truth and love ceases to resist falsehood and evil, there can be no spiritual suffering. Unless the principles of holiness be alive and active in the soul, striving for the mastery, there can be nothing to antagonize with sin to beget suffering.

The orthodox doctrine of the total death of the moral and religious nature in man, commonly called "total depravity," is utterly inconsistent with the laws of spiritual suffering. For if the perception of truth and the love for it be dead in the soul; if the moral sensibilities have become utterly blunted, so as to love evil rather than good, the whole foundation for spiritual suffering is gone. There can be no remorse or self-condemnation when there is not enough of truth and love remaining to overpower the false and evil. The very life and soul of remorse is the resistance which love and truth, combining in a sense of justice in the soul, make to the evil and false. It is the struggle of the soul to return to the straight and narrow path that leadeth to eternal life. It is the cherubim of God with the sword of flame guarding the tree of life after he has eaten of the forbidden fruit, lest he should eat of the tree of life, and live forever in his sufferings.

When man has violated the laws of physical health, and thereby induced disease and pain in his physical system, there is but one remedy, and that is to return again to obedience; and if there is not an utter subversion of the life-forces, health and happiness will return to bless. So it is in the spiritual. If

man has departed from the laws of spiritual life and health, his remedy is to return again to obedience. Fulfill the requirements of truth and love in respect to yourself and neighbor, and spiritual health and happiness will return. The powers of life in the physical system may be so subverted that the body may die before health can be restored; but it is not so with the spirit. The spiritual life cannot be destroyed. It must live forever, so that there must always be enough of life left to restore spiritual health when the soul returns to obedience.

We have already seen that the laws of spiritual life and health have respect to perfecting the spirit in wisdom and love, and that consequently any departure from truth and love by the spirit would be sinning against the highest good and destiny of the spirit; and consequently, in proportion to the extent of such departure, would arise the antagonism and suffering, and in proportion to the returning to full obedience to the requirements of justice (which is the union of love and truth) would the antagonism cease. So then, knowing the nature of sin, we know the nature of the remedy, and can easily ascertain how to apply it to the cure of the soul. And we shall find, on an examination of the workings of our own minds, that the power to cure is within the soul; and wherever there is spiritual life enough to cause a pain, there is life enough to furnish a remedy.

And this recuperative energy of the soul might have been inferred from the other workings of the divine government, even had we not experienced its power within the spirit. The power which heals a wound belongs to that which is wounded. If a tree is wounded, the power that heals that wound is within the tree. No power external to it can restore it. If the body is wounded, the power which must heal that wound resides in the body. It is the same power which in health nourishes and develops the body. It is the vital energy of the body. Outward applications can do nothing but protect the wound—the life within must cure. Hence no outward application can heal the wounded dead. So is it with the spirit. Its wounds must be healed by the living energy within its own being. Were it totally depraved, no amount of outward applications could heal its moral wounds. The recuperative power is to be found in its own

immortal constitution, and from that living fountain within will the power go forth to heal.

The power of this recuperative principle in the soul is felt by all, and therefore its existence is not left to conjecture, nor to be proved by analogy alone. Whenever a being has violated the requirements of truth and love in the principles of purity and justice, and has felt the pain, the remedy has always been at hand. Repentance and restitution have never failed to heal the wound and relieve the pain, and restore that peace of mind and harmony of soul incident to the healthy condition of the spirit.

The analysis of sin and the way of its wounding, and of repentance and restitution and the manner of its healing, will demonstrate that the remedy is competent to cure the disease and restore health and harmony.

Keeping in mind the high destiny of the soul to know all truth and be perfected in every true affection, and also keeping in mind the laws incident to such destiny, and keeping in mind that sin consists in a departure from such condition and laws, and acting in false conditions and relations, begetting falsehood and evil in the soul instead of truth and love, and thereby awakening antagonism and suffering—the nature of the remedy is at once suggested—that it is to return to the true condition of the mind—exercise pure and holy affection. Obey the requirements of justice in all things, and health and harmony will be restored in the soul. The sin in the individual consisted in the false condition of the mind, either in respect to its perceptions or its affections, or both, and in the action proceeding from that false affection begetting evil consequences either in the individual or others, or both; and the moral penalties of that sin in the soul of the offender consisted in the reproach which his true perception and affection administered to him for his departure from truth and love in his condition and action, thereby begetting evil.

There is every degree of sin in respect to its condition and penalties, and the degree is according to the want of fidelity in the soul. Man may sin against himself and his neighbor through ignorance, inadvertence or design, and the degree of the sin and its moral penalty will be according to the departure of the soul

from the principles of fidelity to truth and love. If a man sin ignorantly while the desire was to do right, the moral penalty in the soul will be small; if he sin ignorantly through carelessness, the moral penalty will be greater; but if he sin willfully through design, then will the soul inflict her severest penalties, because in such sins he has departed farther from the principles of fidelity. He was not only false in head, but he was false in heart.

Repentance signifies a turning back. It is designed to express the idea of returning to obedience; and when the departure has been in the affections, it signifies the returning again to the true affection. So that repentance is the condition and action of the soul coming again to its true fealty to the laws of truth and love, whereby harmony and peace shall again prevail; and as soon as the soul is conscious that it has returned, and sees again the light of truth, and feels the warmth of pure love in its soul, so that falsehood and evil are expelled, the music of celestial harmony is again heard, and the joys of pardoned sin are again felt.

If the soul in its wanderings has not injured others, and thereby disturbed the scales of justice, repentance will heal the wound, because truth and love have not been disturbed beyond the transgressor's own bosom. But if others have been injured by his sins, then repentance will not be sufficient; works meet for repentance—restitution—must take place.

The principles of truth and love, producing the sense of justice, will never be satisfied until justice is done. According to the fundamental laws of the soul, it can never be happy while it perceives that its actions and influence are working injury and suffering. That ransom which would promise it immunity from its sins while the victims thereof were writhing in agony, the true soul could never accept, whether it was purchased by a dying God or man. Justice will not permit the soul to inflict injury upon others; and injury being inflicted, it will accept of no sacrifice but restitution. That it will always accept, and cancel the debt.

Thus repentance and restitution is a sovereign remedy for sin; and while the sinner is in a condition to repent and make restitution, he has it in his power to redeem himself and come into

harmony with truth and love, and experience the joys of holiness and heaven.

The question, then, remaining to be investigated, is, Can the soul ever be deprived of the power to repent and make restitution—that is, can it ever be deprived of the privilege of harmonizing its being and action with the requirements of justice and right? If it can not, then redemption is ever at hand. If the power to repent and make restitution is terminated at physical death, then indeed is the case of the sinner hopeless. If his power to perceive truth and feel the monitions of love is to end with his physical existence, so that he can not continue on perfecting in wisdom and love, his fate will be sad indeed. If his power over his past life, and the influences thereof, is to cease at the grave, then there is a fatal defect in the divine arrangement. The soul must be constructed upon different principles, its moral nature and perceptions must be destroyed; or there can be no escape from eternal suffering, and God stands charged with the folly of leaving his government in such a state as to ultimate an eternal evil, when a little foresight and skill might have remedied the defect.

But such is not the case. The facts of the past and present demonstrate that the opportunities for repentance and restitution do not terminate at the grave; that every faculty and principle of the spirit continues; that his power to perceive truth and obey it, to feel the monitions of pure love and be governed by them, instead of being destroyed at physical death, is rather quickened, and that the power to do good, by inspiring others with true and noble impulses to action, and elevating their affections, is quite liable to be increased.

The old theological idea that the present life was merely a probationary state, terminating at death, has no foundation in philosophy or fact. It was a mere idle dream of ignorance and bigotry, and at war with every principle of known truth and justice. Man placed in time, full of ignorance and folly, subject to the influence of his appetites, passions and lusts, surrounded by enticing and deceptive influences leading to perdition; his judgment and understanding always at fault respecting God and heaven; led captive by the arch enemy of souls, who, to give him addi-

tional power to accomplish the ruin of man, is permitted to assume the form of an angel of light—man, made to run this infinite hazard for the purpose of proving him, and nine-tenths doomed to unutterable woe, for the purpose of proving the one-tenth that are finally saved!

But for whose benefit was this proof to be made? For the benefit of God or man? For the benefit of the saved or damned? It could not be for the benefit of God, for he knew the result without making the experiment. It could not be for the benefit of the damned, for they have met with an infinite loss by the experiment; and if the saints possess any other character than that of fiends, they can not rejoice in such a woful result.

This is no probationary state in any such sense. Man is here because he could not have been had he not commenced his existence on this plane. Here commences the *blade* of individualization growing up into the *ear*, but the full corn in the ear will be ripening throughout the unending future.

The doctrine of the ministration of spirits is not only sustained by the facts of every age, and more particularly made apparent in modern manifestations, but its truths may be demonstrated by the principles of spiritual existence and communication, as well also as by the absolute necessities of the case to enable the Spirits of the departed to continue their work of redemption and salvation.

Every principle of spiritual perfection and affection unites to approve of the wisdom and benevolence of such spiritual manifestations unto those who are yet in the physical body. That the spirits of departed human beings can thus communicate with, and exercise an influence over, those yet in the physical body, is so well established that I shall not take the time in this place to argue it. It is getting to be one of the established facts that demand no argument.

The power of the Spirit, then, to repent and perform works meet for repentance, continues in the Spirit-world. It can perceive its errors and correct them. It can come into a holier affection, and exert a holy and redeeming influence over those it may have injured and led astray. It can restore an hundred-fold to all whom its actions and influences have wronged. It can pay the

utmost farthing needed for its redemption, and fulfill all the demands of truth and love.

The very penalties of its sin constrain it to cease sinning, and turn again into the straight and narrow path that leadeth to life. That principle of its nature which denies to it happiness while it perceives that its actions are producing suffering in others, constrains it to do justice, and obey the requirements of truth and love. Thus we may perceive that the soul is hedged about by influences which will ultimately constrain it to come into divine harmony; that the suffering penalties of sin are the just and necessary workings of the law of love and kindness, tending to good, bringing the wanderer home, while within the soul, planted by the Almighty Father's hands, stands the tree of life whose leaves are for the healing of the nations.

But further, the very work of making restitution is best calculated to elevate the soul in its perceptions of truth and its affections for the good. As its penitential tears flow, and its willing hands work, the voice of the Divine Father is heard in the soul, "Son—daughter, be of good cheer, thy sins are forgiven; go and sin no more;" and as by its labors and prayers the light of truth and the warmth of love go forth to quicken and refresh other souls, it hears the plaudit within, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

The darkest soul is destined yet to be a bright guardian angel. After coming through much tribulation and sorrow, his robes will be washed and made white in the blood of the Lamb—that is, in the life of innocence and purity. The blood of Christ—that is, the divine life—will cleanse him from all his sins.

"Heart thrills to heart through all the wide domain
Of heavenly life. All angels form a chain
That in God's burning throne begins, and winds
Down to the lowest plane of earthly minds;
And only as each lifts the lower friend,
Can each into superior joys ascend."

Earths are but the gardens of immortality. Herein spring up the sons and daughters of eternal life. They eat early of the tree of knowledge of good and evil, but in the center of that soul

stands the tree of life laden with the fruitage of heaven, and of which they are destined to eat and live—not while they are in their sins—not while suffering and sorrow are upon them, to be made eternal as the soul. The sentence of death is upon their lusts, and when that death comes they can put forth their hands and pluck the fruit of heaven.

“For as in Adam all die, even so in Christ shall all be made alive”—not the Adam of the letter, but of the Spirit; nor the Christ of the letter, but of the Spirit.

The Adam signifies the earthy and perishable nature of man, with its affections and lusts. It is the husk upon which the prodigal fed and famished. It is the chaff mingled with the wheat, which is to be separated therefrom and destroyed. These lusts are the tares which God's reapers are to gather out and burn, while they gather the wheat into God's granaries.

The Christ is the Divine Spirit of the infinite and self-living Father, which was breathed into man when he became a living soul. It is the plant of our heavenly Father's planting. It is the little leaven hidden in every soul, yet destined to leaven the entire lump. It is the sign of the new Covenant by which all is given to the Divine. It is that to which every knee shall bow and every tongue shall confess to the honor and glory of God the Father.

Jesus of Nazareth, according to the history we have of his life and teachings, was one who was found worthy to take the book and open the seals. He translated the great mystery of redemption and salvation. His fan was in his hand, and he thoroughly purged the floor and gathered the wheat into the garner, and burned up the chaff with unquenchable fire. He died in Adam, but he was made alive in Christ. In this he is our elder brother. He has become our exemplar and teacher, and blessed is he who walks in his ways. We are all heirs of God and joint heirs through Christ, with Jesus, to an inheritance incorruptible, undefiled, and that fadeth not away.

Such is the ultimate destiny of man; and who would not rejoice as he sees the darkest child of sin and sorrow, and even feels his soul sicken at his vices and crimes, to think that that soul even is to be cleansed of all its pollution—that desecrated urn is to be

purified from all impurity; that truth and love are yet to triumph over falsehood and sin, and bring that wanderer home to God.

And how should that thought stimulate us to labor on the side of truth and love! How should we thank God and take courage in our efforts to redeem the outcast and fallen! How should we enter upon high resolves to purify our own souls, that a holy and purifying influence may go forth to heal and save—and sanctify ourselves that they also might be truly sanctified!

PROPOSITIONS.

As the mind is truly unfolded in wisdom only as it truly perceives the reality of existence, or existence as it is, so is the mind truly unfolded in love only as it is truly affected by its perceptions of existence.

Hence true love in the mind must be attended by truth—must dwell in truth and truth in it.

Hence true love can only be found in that mind which seeks after all truth, and is careful to obey it when it is perceived.

Hence he who is unmindful of truth is destitute of true love, and is living in error and falsehood.

EXISTENCE to the mind in its finitude is objective; in its infinitude it is subjective.

Hence the perceptions of existence by the mind in its finitude, must be *objective*—in its infinitude, must be *subjective*.

Hence the affections proceeding from the perceptions of existence in its finitude, must be *objective*; those proceeding from the perceptions of existence in its infinitude, must be *subjective*.

Hence all loves respecting the finite alone must be *objective*, and the object must exist in the perceptions before it can in the affections.

Hence objective love can never rise higher than objective knowledge or perception.

MODERN SPIRITUAL DEVELOPMENTS.

PREVIOUS to entering upon a critical examination of the philosophy of these spiritual manifestations, we deem it advisable to present the subject of the power of spirit over material substances, in such a form as to obviate a class of objections which tend to prejudice the mind, and prevent it from appreciating certain positions which we deem essential to a proper elucidation of the subject.

POWER OF SPIRIT.

One of the first great difficulties which seems to beset the public in giving credit to these manifestations, is this: They can not conceive how spirit can exercise power to produce sounds or make physical manifestations. This difficulty amounts to a great mystery, and even to an absurdity, in the minds of the mass, and it appears so absolutely incredible that it takes a large amount of evidence to induce a belief that these things can be so.

This difficulty is owing to our false education respecting the true nature of Spirits. From infancy we have been educated to think it was impossible for us to know anything respecting the mode of existence or action of Spirits; our spiritual teachers have instructed us to say that spirit is immaterial, that is, that it is not material; and this is all they have been able to tell us about it. They assume to tell us what it is not, but in their wisdom they have never attained to the idea of what it is. In thus giving to it this negative sort of existence, subject to no law of which man has or can have any knowledge, they have placed spirit beyond the power of investigation, and have attempted to make up for lack of knowledge by magnifying the mystery of its existence.

They say it is absurd to suppose spirit can exert physical force. But wherein is it absurd? What do these objectors know about the constitution of Spirit which makes such a supposition absurd? That only can be said to be absurd which conflicts with what is known to be true. Do they so far understand the nature of spirit as to perceive, from its constitution, that power can not be of its element?

But such a conclusion is not sustained by a single fact in nature, or principle in philosophy. If men have conjured up for themselves some vague or meaningless idea of spirit, and from that idea have concluded that Spirits do not possess power to make these manifestations, that proves nothing. It may be true that the Spirits of their imaginations are as vain and powerless as their imaginations are false and absurd; but it does not follow that there is any possible resemblance between their imaginary ghosts and real spiritual existences. And I feel justified in saying, that on careful investigation of this subject it will be found that all the mystery or absurdity which is supposed to characterize these manifestations, consists in the ignorance of our minds and the falsehoods of our imaginations.

We may go and sit under the teachings of those who object that Spirits can have no power to make these manifestations, and in the very next breath they will tell us that God is a Spirit, and that all the attributes he possesses, he possesses in virtue of his spiritual constitution; that one of his attributes is Omnipotence, or the fountain and source of all power in the universe.

If God is a Spirit, and as such possesses the power we attribute to him, then indeed must spirit possess power as a part of its spiritual element. If power is not an essential element of spirit, whence did God derive the power he exercised in the act of creation? If spirit does not possess power to such an extent as to be able to make physical manifestations by operating upon material substances, how could God as a Spirit create worlds, suns and systems, and impress upon them the immutable laws by which they are governed?

It must be admitted that power is an attribute or constitutional element of spirit. If it is not, then if the power exist at all, it must exist out of spirit and beyond its control. If power exists

out of spirit and independent of it, then must it be co-eternal with it, or it must have been created by it. But whence could powerless spirit obtain power to create it? For, before power was, power could not be exercised. If power is not one of the co-eternal attributes of spirit, then God could never have acquired the power to bring it into existence.

It is objected that these illustrations are not to the point, because we are comparing the power of man to God? The objection is not well founded. We are comparing the spirit of man with God, not in degree but in kind. The constitutional element of spirit is the same, whether applicable to man, angels or God. Hence the expression, "Let us make man after our own image" (spiritually). Also, we have said, "Ye are gods."

We claim not for man the Omniscience or Omnipotence of God. But we do claim, that just so far as man does know the truth and comprehend it, he is, to that degree and in that respect, like God. So far as he has power and can voluntarily exercise it, he is, to that degree and in that respect, like God. So far as man is under the influence of pure, unselfish love, he is, to that degree and in that respect, like God. In short, man in his spiritual constitution was created in the image of God, and that God is his Spirit-Father, and he is God's Spirit-child.

Unless man possessed the same spiritual elements with God, he could not call God father, and could not sustain to him the relation of a son—unless in his spiritual constitution he possesses the germ of all the attributes of the Father, he could never be required to become like the Father.

All spiritual beings are elementally the same. If love is an element in the spiritual constitution of God, then it is in man. If wisdom or knowledge is elemental in God, so it is in man. And if will or power be a constitutional element in God, then is it also the same in man. In God we say each of those elements is developed to infinity, and hence is perfect; in man they are but partially developed, and hence he is imperfect.

Then, if power is a necessary element of spirit, whenever spirit exists there is power; and you can not destroy this element of power without destroying spirit itself, any more than you can destroy the general properties of matter without destroy-

ing matter. An attribute of any existence is that which is indispensable to such existence.

But there is another objection gravely urged against these manifestations by the inquiry, "Why have not these things taken place before? Why have we been permitted to remain in the dark on these subjects until now?"

MODERN DEVELOPMENT.

The answer which includes all other answers to this inquiry is, the human mind has not been prepared for these manifestations until now, nor is it now generally prepared for them. Out of millions of minds now existing in the form, but comparatively few are sufficiently developed to receive in a proper spirit and temper these manifestations.

It is worse than useless to attempt to reveal a truth to a mind unprepared to receive it. It is what Christ denominated "casting pearls before swine." The mind being unprepared to appreciate or feel the force of a truth revealed, perverts it, and that very truth to such a mind becomes a falsehood of the very grossest kind. A mind can not appreciate a given truth until it is developed to the sphere of that truth, until it can permeate and pervade it, and perceive its due proportions and power.

There have been manifestations of spiritual power and intelligence in every age of the world; but the mind being unprepared to appreciate them, has never looked upon them in any other light than great and hidden mysteries; that is, the mind has seen the *form* of manifestation, and looked upon its external appearance without attempting to investigate its interior. They have seen the machinery in motion, and heard the clattering of its secret wheels; but the power which wielded or moved that machinery has been entirely hidden from their mental or intellectual perceptions.

Thus the mind has inferred the existence of an almighty spiritual power, and an omniscient spiritual intelligence; but as to the mode of its existence or action, it has remained entirely in the dark. Ignorance, with her dark mantle, has shrouded the whole subject in mystery and night.

The union of an intelligent, thinking, and voluntary moving

principle in the animal constitution of man, has been perceived in its external manifestation through our bodies, since man first had an existence; but the true nature and essence of that principle, or its mode of connection with the body, or the philosophy of its action, have ever been wrapped in mysteries which the mind can not fathom. The mind could perceive the external manifestation of this principle by the aid of the physical senses; it could feel its secret motions within; but yet it was not sufficiently developed to permeate these truths, and perceive them in their actions and relations.

We have ever witnessed the workings of the nervous medium in transmitting pleasurable or painful sensations to the mind. We have even detected the road by which it travels from the outer to the inner world. But mind has not been able to detect the character or real nature of the messenger who travels over the road, and, like a postilion, sounds his horn in every part of the vital system.

We have also seen the principle of vitality at work in the vegetable and animal kingdom—that is, we have seen the manifestation of that principle in the external forms it has built up; but the principle itself, in its true nature and essence, belongs to the world of mysteries, and the human mind in its undeveloped state has never been able to fathom it.

So also was it with the principles of electricity and magnetism. For a long time their manifestations belonged to the class of supernatural mysteries. The lightnings were the fires of heaven or the chariots of the gods, sent to transport their favored sons to heaven. And until the mind became sufficiently developed to understand something of its true character and nature, the thunders were the inarticulate voice of God, speaking for purposes unknown to the astonished and terrified auditors.

So with all natural phenomena. Ignorance has ever been prone to ascribe them to divine or supernatural agencies. When the sun or moon was eclipsed, the gods in anger were threatening to destroy the world. And even now any strange or uncommon phenomena not unfrequently throw the ignorant and timid into consternation, lest the day of judgment be already come.

The reason for all this has been, and still is, that the mind

is not sufficiently developed to perceive these higher truths. The natural sciences, which are the alphabet of Nature and of God, are even yet in their infancy ; and until the mind is sufficiently instructed to read the material volume of Nature with some degree of accuracy, it can not expect to understand very fully the interior or spiritual meaning thereof. Before the mind can fully be prepared for these revealments, it must be so far developed as to pervade or permeate these higher truths.

But before mind can do this, it must come up the road of development, which is pointed out by the material operations of Nature, and these lower manifestations of truth seen in the material Universe are designed as developing agencies of the mind, preparing it for appreciations of higher truths.

Hence all the scientific and other truthful investigations which have engaged the attention of man, have tended to develop the mind and prepare it for these more recent manifestations. It is a truth which can not be denied, that there has been more pure intellectual exercise during the last century, and consequently more mental development, than during all preceding time in the history of our earth ; more progress has been made in the arts and sciences, more new truths have been revealed to the scientific world ; and man, in the power and majesty of mind, has approached nearer the great Infinite Cause.

By means of the power attendant upon this mental development, the elements have been seized upon and bound out to the service of man. By the application of steam to the propelling of machinery, man now plows the briny deep in defiance of wind and tempest. He lays down the iron track and exterminates space ; he seizes upon the lightnings and draws them from the clouds ; he raises his iron wand and challenges the fiery bolt.

By the power and majesty of mind he has compelled the lightning to become the messenger of thought, and our children even are taught to stir up or appease its rage, or to post it off on the simplest errands to the humblest hamlets in the land. But mind is still at work. The air is yet to be navigated, the ocean is to be set on fire to warm Greenland and the poles—and Mind will do it. With her picks and bars she is bent on forcing the vaults of Nature, and compelling her to yield up her hidden stores of

truth and knowledge—and she will do it. Nothing short of the Infinite God can resist its onward march. It stands next him in order of development and position, and will be next him in power. Therefore prepare to witness the manifestations of the next half century; and where is the imagination so bold as to fix limits to mental attainment?

Again: The developments of clairvoyance and these spiritual manifestations have done much to attenuate and develop the mind, and prepare it to appreciate these higher manifestations of truth. Our previous knowledge of spiritual existences and their modes of action, has been such that the mind has derived little or no benefit from the instructions we have received from our spiritual teachers. Spiritual existence and nonentity have been to the mind synonymous terms. Hence all the instructions we have received on these points have done little or nothing toward developing the mind, and preparing it for these higher manifestations of truth; but, on the contrary, the instructions we have received have not unfrequently tended to darken our minds and discordantly develop our spiritual natures, and thus convert that highest and best faculty of the soul—our religious nature—into our greatest curse; and this curse will be fated to us until this veil of ignorance and mystery is rent asunder—until the dividing line separating the Spirit-land from ours has been passed, and Spirit-tongues are heard speaking to us the realities of the future and of God.

And when that time comes, earth may well rejoice in new light and life. The sacrificial knife will then no longer drink the blood of its brute or human victim; the wheels of the bloody Juggernaut will cease to move; the fires of the stake and the funereal pile will go out together; mothers will no longer tear their infants from their bosoms, and float them up to God in the muddy waters of the Ganges. Ignorance, bigotry, superstition, intolerance and persecution will cease, and the millennial morn will dawn upon us.

These developments of the last century have so refined and attenuated the mind, that, in the order of its progression, it has arrived at that point where it can appreciate and commune with spiritual existences; and as it emerges to that sphere of develop-

ment its first manifestations must be weak and feeble—its first light must be dim.

In view of the influence which these recent manifestations are to have in developing the mind, we may understand the important bearing they are to have on the welfare and destiny of man. They will lift the impenetrable vail which has hid the present from the future life. By means of these developments a channel of communication has been opened up, and we are enabled to import teachers from the upper spheres, and listen to their instruction. The Stygian River has been re-crossed, and the Spirit-land can no longer be said to be "a bourne from whence no traveler returns."

But these developments have as yet scarcely begun to dawn upon us. The means of communication between the two spheres are but partially developed, and what has been seen and heard are but as the earliest dawn to the full light of the meridian day. The nineteenth century will not pass before the world will come to feel and know the force of that inquiry, "Why seek ye the living among the dead?" and they will inscribe upon their church-yard gates, "They are not here;" and the pang of final separation will be shut out from the mourner's breast.

THESE PHENOMENA NOT NEW.

Another answer to the question why these manifestations have not taken place before is—they have, but they were not understood. The mind of man, being enveloped in ignorance, could not understand them. But manifestations of this sort have taken place in almost every age of the world; and many an innocent man, woman and child have perished as wizards, witches, or as in league with the Devil, when the great secret of the whole matter was, Spirits were making efforts to establish a communication with us for our good.

But ignorance and superstition converted that effort, as they do everything else, into a curse. If these twin devils could find their way to heaven, they would convert it into hell, and beget the same confusion and discord there that they have ever begotten on the earth. Thus, owing to the undeveloped state of the human mind, Spirits have been compelled to keep silence com-

paratively until now; and even now they are received with the same caviling spirit and disposition with which Christ was received by the Scribes and Pharisees of old.

CONTRADICTIONARY COMMUNICATIONS.

Another objection is urged to the spiritual source of these communications, because they are frequently contradictory, false and foolish, and unworthy the effort of Spirits, etc.

Before seriously urging the foregoing objection, it would be well for us to examine our own minds, and ascertain what are our own ideas of spiritual existence. Is it to be supposed that all Spirits possess the same degree of intelligence and power?—that all are equally developed in love and wisdom? Look abroad over the world, and see the immense rush there is into the Spirit spheres, from all ranks in society, from the most ignorant and debased to the most highly cultivated and refined. Observe every degree of development, from the feeblest glimmerings of mind to the most perfect manifestations the world has ever seen. Ought we to be astonished, if, when a channel of communication has been opened up, Spirits of all grades in love, and knowledge, and power, should seek to make communications?

And making communications, is it a matter of surprise that, taken as a whole, they should be found to be sometimes contradictory, or even foolish and absurd? Could an ignorant, debased mind, on entering that world, enter any higher sphere than that suited to its development? And must not that sphere necessarily be very low?—and should such a Spirit communicate, could its communication be higher than the sphere of its development?

And, again, are we not ourselves in fault? How well are we prepared for communications of this kind? Almost all our ideas in reference to the state of things in the Spirit-world are necessarily wrong, both from our natural ignorance on the subject, and the influence of our false education. What can Spirits say to us, respecting the Spirit world, which we can appreciate? What ideas respecting it can they present, with which we are familiar, and which we can clearly understand, when presented?

In this respect we can conceive there are great difficulties with which Spirits have to contend, when they are endeavoring to com

municate with us ; and difficulties analogous to those an accomplished mathematician would experience, should he try to make a popular audience understand some of the highest demonstrations involved in celestial mechanism.

The truth is, the world has known little or nothing respecting the mode of existence in the Spirit sphere, and they have very few truthful ideas respecting it ; and when Spirits attempt to communicate with us, as they would avoid giving us false impressions, they are not unfrequently compelled to hold their peace.

Hence, although many of them are capable of giving high and important lessons in the facts and principles of spiritual existence, yet we are not prepared to receive and appreciate their instruction, and our own well being demands that their lessons should be deferred until we are prepared for them.

There are few simple facts peculiarly known in the Spirit world, which they can communicate, and which it is a matter of importance to us to know ; facts like the immortality of the soul, its state of conscious existence after death, its voluntary presence with friends yet in the body, the interest they continue to feel in our welfare and happiness, the relative degrees of knowledge and happiness of Spirits. In short, communications being now opened, they can begin teaching us the great alphabet of Spirits, and we can begin learning some of the simple facts of the Spirit land. But before the world will become even tolerably educated in the thoughts and language of the Spirits, they will be liable to mis-spell and pronounce badly for some time.

Again, we not unfrequently misunderstand them, and accuse them of giving answers they never gave. This we have often witnessed ; and have many times known the alphabet called, and misapprehensions of that kind corrected. Persons unaccustomed to conversing with them, are peculiarly liable to misunderstand their answers, and to take sounds as answers which were not intended as such.

Again, there are persons who almost invariably get wrong answers, and others who invariably get right ones. We can give no better reason for this, than the spirits themselves give. They affirm that every mind determines the character of its spiritual associates by the laws of spiritual affinity ; that, in communica-

tions with the Spirit-world, truth responds to truth and falsehood to falsehood; and that he who constantly gets false answers to his questions, only gets the echo of his own false heart. And we will further add, that for more than six months we have carefully watched the application of this principle, and have never seen an exception to it yet, so far as we could judge. Therefore, when we hear persons complaining that they always get false answers to their questions we can not help thinking they lack integrity of heart; and we invite the attention of all to this point.

Furthermore, unless we have been mistaken in our observation, there are Spirits who have a very low appreciation of the value of truth, and who seem to delight in deceiving us. What are the motives which govern them in this, or whether they are subject to mere impulses, we will not discuss at this time. With us it is no longer a question, whether these communicators are from the Spirit land or not; whether these communicators, under favorable circumstances, can read thoughts and perceive feelings, emotions, etc., or whether they are intelligent. The phenomena which we have witnessed do not leave us at liberty to doubt these facts.

But the questions we now desire to investigate have to do with the reliability of these communications. That we can rely upon the information we derive from certain Spirits, we have no doubt. But the point we wish to investigate is, How we can identify these Spirits to know when we are communicating with them?

Another objection urged is, if one person can become a medium of communication between Spirits and this world, why do not all become mediums? If our friends in the Spirit world desire to communicate with us, why do they not come to us directly and make their communications? Why make it necessary to have particular mediums present? This objection can be readily answered when we come to investigate the philosophy of these manifestations, and the answer must be deferred until that time, as it would not be appreciated until certain other principles are discussed.

WORK OF THE DEVIL.

But again: It is objected, that although these may be spiritual communications, yet they are from evil spirits or devils, etc., and

not from good ones. Upon what principle, permit me to inquire, is it that *evil* spirits can have the privilege and power of communicating with us, and *good* spirits not? And why has our good Spirit Father let loose these wicked and deceitful Spirits to entice us to eternal death, and permitted no good Spirit or angel to take us by the hand, and lead us in the way of eternal life?

How can this view of the subject be reconciled with the infinite wisdom, goodness and love of our Spirit-Father? Is it not enough that we are born innately and totally depraved?—that all our natural instincts, appetites and passions gravitate towards hell?—that all the influences of time and sense are dragging us down the broad road to eternal death? And then, as if to make our destruction sure and leave no means untried for decoying us to perdition, all the deceitful and false spirits of evil, are let loose upon us to take advantage of our ignorance, our natural and innate depravity, our animal appetites, instincts and passions—to take advantage of our immortal aspirations after truth and eternal life, and make them all swift means for inflicting upon us eternal death—without sending one good or truthful Spirit to enlighten us and instruct us in the ways of truth and righteousness, to breathe into our souls a little of that heavenly wisdom and love which is to fit us for happiness and usefulness here, and fullness of joy and rejoicings hereafter!

Relying upon your own weak and feeble love and wisdom, what would your own better feelings suggest as the wiser and better course, if your object was to enlighten, redeem and save the world? With all these natural influences and impulses of the animal nature gravitating in the wrong direction, would your wisdom and love dictate that, for the purpose of accomplishing that object, the spirits of light and love, of knowledge and truth, should be excluded from all intercourse with man; and that all false and deceitful ones should be let loose upon him to cheat and defraud him of his soul?

If Spirits of any kind communicate with us, it is for some purpose. If evil spirits are let loose upon us, and the good ones held back, what is the object of *such* an arrangement? Is it thought that these evil spirits will exert a more elevating and redeeming influence upon man than those purer and brighter spirits of love and knowledge?

If it is the object of our Spirit-Father to curse his children with ignorance and vice, then, indeed, has he wisely shut up the good Spirits, and let the bad ones upon us. But if his object had been to enlighten, redeem and save, he could not have entered into a worse arrangement.

SPIRIT NOT OMNISCIENT.

From our ignorance of the character and condition of Spirits in the Spirit-world, we have not unfrequently ascribed to them knowledge they do not possess. We have supposed that as soon as a Spirit entered the Spirit-world, he was at once made acquainted with his future condition and relation, and could at once perceive what was to be his eternal employment. We have supposed that he knew all of heaven and all of hell at once.

But, on careful investigation, we shall find we have been mistaken in our views; that the disembodied Spirit is as dependent upon its spiritual senses for a knowledge of facts, as is the embodied spirit dependent upon his physical senses; that the disembodied Spirit must depend upon the information of others for a knowledge of facts which have not taken place under its observation, as much as the embodied spirit. For example, should you ask a Spirit what took place at your house last evening, if the spirit interrogated was not present to witness it, if it answer at all, it must answer from your mind, or from the information it shall derive from some other Spirit. Hence, not unfrequently have we heard Spirits respond to questions, that they did not know the true answer, but would investigate; and after purporting to investigate, we have heard them sometimes report that they could not ascertain, and at other times we have heard them state the facts they have learned as the result of their investigations.

Spirits in their observations are liable to be mistaken, because they do not at once become perfect in all their faculties. They are also liable to be deceived when they rely upon others for information—at least, so they tell us, and so we should naturally infer. These positions will become more evident when we come to dwell on the philosophy of this subject.

RESPONSIBILITY.

"And for their sakes I sanctify myself, that they also might be truly sanctified."—John 17 : 19.

THE influence which one being has over another is often much greater than is imagined; and that influence commences earlier and continues longer than is often supposed. Who can tell what shall be the end of that thought or feeling which he has imparted to his neighbor or friend? He may be unconscious that it has wrought any influence, while it is secretly yet certainly undermining the character, overturning old opinions and setting up new ones, which are to give new character and shape to the present and future destiny of that friend.

Every individual who is familiar with the workings of his own mind, is often astonished at the great and radical changes wrought in himself, originating in influences as slight as the heaving of a sigh, the falling of a leaf, the destruction of a flower, or the expression of a smile or a frown. For myself, I can trace to its origin the influence which turned my feet from the paths of atheism, and has hitherto shaped my spiritual destiny; and it was the simple meeting of a man in the street whom I believed to be a dishonest hypocrite, hastening to church.

I say I can trace to its origin the influence which has wrought such a change in me. This remark must be taken with some restrictions and limitations. I had known the man long; I had thought him a hypocrite for years; I had seen him in church often; and yet no such influence as that to which I have referred had been exerted upon me. There were other things conspiring at that time to awaken my thoughts and impart to me that redemptive influence. I said when I saw him, "There is one of

your Christians!" "If such be Christianity, give me none of it." But a voice within me said, "Hold! It is not his Christianity you condemn, but his lack of it." To me it was a new thought. I inquired, "Is it so?" A voice clear and distinct replied "Yea." I answered, "I will see;" and from that time to the present I have followed that resolve, "I will see." That voice, come to me from what source it might, was the voice of an angel, and they were words "fitly spoken."

The thought that we are thus the subjects of influence coming from others, and also that we are centers from which an influence proceeds to others, should magnify in us a sense of the responsibilities of life—should elevate us to a condition of dignity and humility—should awaken in us deep earnestness and sincerity, and cause us to tread lightly, knowing that we are on holy ground.

Our influence is not confined to the circle in which we move; but like the circle which the pebble raises when cast into still water, it awakens another, and that another still, until the receding circles are lost in the distance; so the influence we exert upon those about us imparts an influence through them to others, which continues on without end.

The thought that we are to continue forever receiving and imparting influences which are to work on endlessly, is full of solemnity and interest; and it becomes a matter of deep interest for us to know the nature of that influence we are breathing out upon the universe of conscious existence, and whether it be for good or for evil.

The object of the present article is to reveal to each the responsibility of his position, that he may understand the character of those things in his life for which he is ultimately to come into judgment. And that a systematic view may be had of the influences we exert, and for which we are answerable, I will consider the several relations we sustain to sentient beings in their various conditions of existence.

First: Our existence in the physical body brings us into relation to those who are in the body, and through which we exert an influence over the minds of others while they are in a germinal condition. Our thoughts tend to reproduce themselves in the

minds of those with whom we associate; our tastes also communicate themselves to others; our ideas and opinions also operate to reproduce themselves, as well also as our loves and affections. In this way we can not avoid imparting our own characters, in a greater or less degree, to the thousands by whom we are surrounded; and we do this while *they* are forming character.

Especially is this the case with those who occupy the position of parents, and are concerned in giving birth to immortality of constitution and character. Having in themselves those principles by the action of which the physical and spiritual being of an immortal is to be produced, to take upon itself character according to the condition and character of the parent—parents are primarily chargeable with the future destiny of their offspring.

Facts demonstrate that the principles concerned in procreation are such that parents communicate their character and condition to their offspring. In fact, the germinating immortal can draw its life and character from no other source. During the period of gestation, no physical or spiritual influence can reach the child except through the spiritual and physical condition of the mother. It is during this germinal period that the immortal receives its constitution, which is to it its fundamental condition. Its natural proclivities and antipathies take their origin here, and begin to weave for it the web of fate.

It is true, its constitution may be modified by outward influences while it is physically and spiritually in a plastic condition.

But this modification usually takes place under parental influence, which partakes to a greater or less degree of the character which gave it birth, so that in reality the parent is responsible for the character of the offspring.

I am aware that there are instances of great apparent dissimilarity between the character of parents and children; but a careful examination of all the facts attending the production and education of the child will show that the apparent difference has its origin in the various conditions of the parents during the period their influence was giving it existence and development.

Parents of most exemplary apparent and reputed character, have produced offspring of the most dissolute and vicious habits; but this is not surprising when we consider those conditions of

mind which are deemed allowable. So long as any other impulse than a true desire for offspring governs the intercourse of the sexes—so long as conception is an accident while in the exercise of lust—we need not be surprised if all sorts of physical and moral monstrosities are produced.

So long as the mind of the mother is subject to feelings of pride, vanity and conceit, to anger, hatred and revenge, and to selfishness and lust, all these will make their impress upon the constitutional character of the child; and thus the sin of the parent will be visited upon its offspring.

The law by which this influence is made to affect the constitution and character of the child, is indispensable to, and inseparable from, its being. Were the offspring not subject to such influences for evil, it could not be subject to influences for good. It is by understanding and obeying this law in the great work of procreation, that a purer and better character is to be given to the race. And the present generation is answerable to the future for the character it shall bequeath to it.

If every one seeking to come into the parental relation would feel and act in accordance with the principle contained in the text, "For this cause do I sanctify myself, that they also might be truly sanctified," the world would soon be redeemed. If every one in his relations to, and his influence over, his fellow-man, would be thus resolved to sanctify himself, that those about him might be truly sanctified, the day of righteousness and peace would dawn upon us.

In the second place, we sustain, directly and indirectly, a relation to the spirits of the departed, as well to those who are in the spheres of lust as those who are in the spiritual Paradise; and to a certain extent we hold the keys of the kingdom in our hands.

It has already been intimated, and the idea will be more specifically developed in an article to be given hereafter, that a close connection exists between the spiritual spheres and this world; that spirits who are under the dominion of lustful impulses are drawn to this rudimental sphere for means of gratification, and that they can by no possibility be redeemed until this sphere is redeemed.

That position being true, it necessarily follows that our influ-

ence here affects that sphere favorably or otherwise, according as it is on the side of truth or falsehood, purity or impurity. If we ourselves are addicted to vices—if we live in the exercise of our passions and lusts, we are serving as instruments to plunge such Spirits still deeper into their lusts, and to perpetuate the existence of that polluted sphere. If we, by teaching false doctrines in physiology, morals or religion, are weakening the bonds of morality, are bringing minds under false impulses, setting up false standards, by means of which others take license to practice vices—to indulge in lustful gratifications—we are, by our influence, not only leading such in the broad road to death, but we are postponing the redemption of this lowest sphere.

This consideration adds much to the weight of our responsibilities; for there is an influence going forth from us which is either for or against such redemption, and it is seen and felt by Spirits who are laboring to elevate and redeem the fallen. This consideration should cause us to form high resolves—to sanctify ourselves, that they also might be truly sanctified.

And, again, we sustain a relation to those Spirits who are in the spiritual heavens, and are laboring to redeem themselves from the effects which their false doctrines, examples and influences have produced.

From principles and conclusions established in previous articles, it follows that such Spirits can not be free from unhappy feelings, so long as they know they have been, and still are, the cause of vice and suffering in others. They belong to that class of Spirits who are in bondage, and can not escape until all the evil influences they had exerted are done away. They are of that class to which Christ referred when he said, "Agree with thine adversary quickly, whilst thou art in the way with him, lest he hail thee to the judge, and he deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou canst by no means come out thence until thou hast paid the utmost farthing."

And to this class belong many of our nearest and dearest friends who have gone to the Spirit-world. Few indeed who have lived to years of maturity, have so lived as not to have done evil to others—as not to have left evil influences behind them, and influences which they wish to correct. And these

friends come back to us, and strive to influence us to counteract such evils. They earnestly require us to so live and act as will do away all traces of their false influence.

Many a departed husband, by his silent yet impressing influence, comes back to his wife and labors to awaken in her an impulse to holy and virtuous action. Many a wife also speaks back to her husband, and urges him so to live as to redeem the time misspent. And thus it is that parents come back to urge their children, and children also to stimulate their parents, to lives of charity and virtuous deeds. And every one who comes to the high and holy resolve, "that for their sakes he will sanctify himself, that they also may be truly sanctified," awakens joy and rejoicing in the home of the Spirits.

But we sustain yet another relation to certain Spirits, by means of which we can be highly useful to them; and that we may be understood—we must again refer to the principle by which ideas, thoughts and affections can be and are transmitted to others.

The reader is already familiar with the proposition, That man must have within his own conscious experience the elements out of which all ideas in his mind are truly formed. Hence formal language can never reveal to the mind sensations or perceptions, the elements of which do not exist in the conscious perceptions of the individual. Hence outward language can never make known to the mind a true perception of light or color, unless the mind has first had a conscious perception of them; nor could outward language ever reveal to the mind the quality of any existence, unless that mind had first had a conscious perception of those things which constitute the quality. If we had never experienced in our consciousness the sensations of pain, no language could convey to us those sensations.

Another proposition has heretofore been discussed, and with which the reader is familiar, which is, That the various relations into which we naturally come are characterized by certain impulses growing out of those relations; as, for example, the true relation of husband and wife is characterized by an impulse incident thereto, known as conjugal love, and which can not be represented by any other impulse; also the relation of parent and child is attended by the parental impulse, known as parental

love ; so also of the impulses characterizing the relation of child to parent, brother to sister, friend to friend, and so on.

All these various impulses enter into the composition of our spiritual and affectional natures ; and unless they have been developed in us by our coming into the true relation which calls them forth, we are deprived of the natural means by which these impulses are made known to us ; and, unless in the wide economy of our heavenly Father's kingdom, other provision is made for making these loves known in our conscious being, those who have entered the Spirit-world before these impulses are developed in them, will be forever deprived of all such impulses.

Thus the infant who goes to the Spirit-world ere it has fairly budded into being—before it has become conscious of thought or feeling—before it has learned anything of existence or of its relations thereto—knowing nothing of the various loves suited to the various relations, and destined never to come into those relations which give birth to those loves—can never learn by natural means the true nature of these moral and social loves.

And what is true in respect to infants is also true in many respects with children and youths. Those who have lived long enough to learn to love parents, brothers, sisters and friends, are, notwithstanding, strangers to those higher and holier affections that belong to husbands, wives and parents—to those moral and religious qualities of the soul which qualify for higher spheres of being and enjoyment ; and they must be developed in them, if at all, by means other than natural development in this sphere.

Now, when we contemplate the imperfection of that being who is deprived of all power to perceive the affectional part of existence as revealed through these various relations of life, we perceive that if there were no way by which these revelations could be made in the Spirit-world, they would be deprived of the most valuable part of their being.

But in the wise economy of the divine order of existence, there are plentiful provisions for making these revelations. The constitution of the Spirit is such that the thoughts and affections of one mind can flow into another, and thus awaken within the receptive mind a conscious perception of such thoughts and affections, and thus supply the lack of a natural experience.

But there is another thing to be considered: When a mind comes into a condition to receive the influx of our thoughts and affections, it receives them according to the quality of their existence in us. If they are false and impure in us, they carry the taint of falsehood and impurity in all their inflowings; and hence they impart their character to the receptive mind.

There are also certain other things to be considered: When children enter the Spirit-world, their strongest love is generally for parents, brothers, sisters etc. They are not usually developed in any other love; they are strangers to the passions and lusts of the adults; they have formed no ambitious schemes; they have not entered upon any system of scientific or philosophical investigation—consequently have formed no loves of that character. Hence, following the affinity of their natures, they are attracted by these natural affections and loves to their parents, their brothers, sisters, and so on, who are in this world. They perceive the affection of their parents, brothers and sisters for them; and this affection forms a bond of affinity, and through it they come into sympathetic union with them.

Hence it is that the loves and affections of parents, brothers, sisters and friends continue after the natural relation ceases. Death can not sever the tie that binds the heart of the parent to the child and the child to the parent—the brother to the sister and the sister to the brother, etc. They still live in the spirit because the spiritual relation continues.

Now, when the Spirits of our departed children, through these affectional ties, come into our minds, and thus, by the laws of communion, take upon themselves the character and quality of our loves and affections, they take them with all their falsehood and impurity. When the spiritual child, attracted by the affection existing between it and its parent, comes into spiritual communion with that parent, if that parent is lustful and false, it must take upon itself the taint of such depraved condition; but if that parent is pure and holy, and true, then is the communing child purified, enlightened and blessed in that communion.

It is true that children are under the guardian care of Spirits in the Spirit-world; but nevertheless, their love for parents is such that they must be permitted to visit them, and drink in their

affections. Now every one must perceive that either such intercourse must be entirely prevented, or they must feel the influence of parental imperfection.

The true parent is best adapted to the instruction and elevation of its child. Under the warmth of parental affection, the child would develop most rapidly in wisdom and love—would pursue most joyously its upward journey through the heavens.

Such being the relation we sustain to the departed loved ones, and such being the influence we have upon their unfolding and destiny, what stronger appeal can be made to us to purify ourselves! Ye fathers and mothers who have children in the Spirit-world who are dearer to you than your own souls, would you taint their pure spirits with feelings of anger, passion or lust? Would you tarnish their bright being with prejudice, jealousy and falsehood? Would you do anything to detain them from those joys which await them in those bright spheres of true wisdom and pure love? By all the tenderness, purity and strength of the love you cherish toward them, you are admonished for their sakes to "sanctify yourselves, that they also may be truly sanctified."

Thus we perceive the influence our character and conduct have upon the various spheres of existence both in this and the Spirit-world; and our responsibilities are commensurate with our influence. When we shall come into that condition of being in which the nature and extent of our influence shall be perceived by ourselves; when we shall perceive how the Spirits of many spheres have been cursed by our falsehoods and lusts—how our children and friends have been injured by our imperfections—what will be the judgment we shall pass upon ourselves! Then will our vices and follies appear in their real deformity. Then shall we loathe and abhor ourselves, and repent in the deepest humility; and that stream of penitential sorrow will flow back through our whole being and wash our sins away.

This doctrine of social influence is the one to which Christ referred in the text. Standing as he did in that plane of conscious being which commanded a view of man in all his various relations and influences, life was to him a solemn reality. He could find no time or place for trifling. Time with him was inter-

blended with eternity. Its pulsations vibrated onward to the Infinite and the Eternal. Well might he say in all the solemn earnestness of his soul, "If thy right hand offend thee, *cut it off*; if thy right eye offend thee, *pluck it out*." Well did he say, "Blessed are they who do hunger and thirst after righteousness."

This last prayer of that sanctified man, when read and understood in the light of these truths, rises to heaven in the grandeur and sublimity of its out-breathed love or pathos. The soul is overwhelmed in its contemplation, as it even faintly ingathers some of those lofty thoughts and affections as they went forth from that soul in travail for its spiritual children.

But how did he sanctify himself? By looking away to some other being, and relying upon his merits for salvation? By bringing the form of his faith to square with some artificial creed—some mysterious dogma? By engaging in religious rites and ceremonies? By setting apart a particular day in the week as holy time, and using for his own selfish purposes the remainder?

Far different from this was his work of sanctification. He looked to the purification of his own thoughts, feelings and affections. He relied upon the inflowing of the Divine Spirit into his own conscions being; and that he might be in a proper condition to receive that influx, he exercised that faith which worked by love and purified the soul. He carefully guarded against every impure or unholy thought, overcame every evil impulse, laid the axe at the root of everything evil.

He spent much time in calm and holy contemplation, and his holy soul went forth continually, like a divine exhalation, in prayer. Every moment to him was holy time—every work in which he engaged was a holy work. He knew no difference in times or seasons. The hours of his closet devotions—of his public discourses, of his private instructions, of charitable labors—were all to him alike sacred and holy.

There was a divine emanation continually going forth from him to heal the body and purify the soul. All who came within the sphere of his influence, having an honest faith in him, felt its saving and redeeming operation. The poor despised Magdalene, notorious for her wickedness, was reduced to penitence as she came into his presence, and testified to her sincerity by wash-

ing his feet with her tears and wiping them with the hair of her head.

Such was the work of sanctification which he performed, and such the work he enjoined upon his followers. His commandment to them was to overcome all selfishness and lust; to banish from their bosoms all envy, hatred, malice, ill-will; to rejoice when they were persecuted for righteousness' sake; to make no offerings to God while there was aught of unkindness between them and their brother man; when smitten not to smite back; when reviled, not to revile again; to return blessings for curses, love for hate, kindness for cruelty; to love neighbor as self, to love God supremely. These and such like commandments he gave to them, and told them if they loved him they would keep his commandments, and his Father would love them, and that then they would be his disciples indeed; that in keeping these sayings they would keep the law of God; in obeying them they would obey the divine truth, which truth would sanctify them. Hence, said Christ, "Sanctify them through thy truth; thy word is truth."

The sanctifying influence of Christ's Spirit was manifested long after he left his disciples. During the days of his public ministry, while he held converse with them by external language merely, he had not been able to enlighten their understandings in respect to the true character of God, of his Government, or of the kingdom he came to establish. He had not been able to infuse into them that spirit of meekness, gentleness and love so essential to salvation. The beloved John could not permit others to teach the truth and work righteousness unless they would follow him. Another was for calling down fire from heaven to consume those who would not entertain them. All were striving for the first place in the kingdom they supposed Christ was to establish, showing a selfish ambition. And the enthusiastic Peter, the Catholic Rock, at the very last drew his sword and rushed to the fight; and finally, to save himself, cursed and swore he did not know Jesus at all.

Such was the condition of their understanding and affections at the close of Christ's public ministry; and such it would have remained, could they have been approached in no other way than

by outward language. Hence said Christ to them, I tell you the truth, "it is expedient for you that I go away, for if I go not away the Comforter will not come; but if I depart I will send him;" "and when he is come, he shall lead you into all truth."

After Jesus had entered the Spirit-world, and had come back in Spirit into their thoughts and affections, and thus began to enlighten their understanding and elevate their desires and aspirations, a very great change began to be manifested in the spirit and temper of their minds. By degrees they began to assimilate in character with their Divine Teacher. The beloved John, during his last days, could only repeat that new commandment, "Little children, love one another; and the impetuous Peter, in his meekness and humility, it is said, when he was condemned to crucifixion, desired to be crucified with head downward, counting it too great an honor to die in the position of his Divine Master.

Although the disciples of Christ, during their lives in the flesh, never arrived at a full understanding of Christ's system, owing to the influence of their early Jewish education; yet their writings from time to time disclose the fact that the spirit of truth was continually at work leading them in the way of truth, and that the sanctifying influence of Christ's spirit was constantly elevating and purifying their affections.

Such, then, is the doctrine of the text; and it appeals to every human being, and urges him, by everything near and dear to him on earth or in heaven—by every relation he sustains to beings in this world and the world of Spirits—by every holy tie of affection and love—by his desire for his own redemption and salvation—to sanctify himself that they also may be truly sanctified.

PROPOSITION.

That which perceives existence in its phenomena, relation and cause, is denominated *Mind*; and that mind is more or less developed according to the existence and accuracy of its perceptions of exist-ence.

METHOD OF INVESTIGATION.

MANY enter upon the investigation of the spiritual manifestations, if investigation it can be called, without understanding definitely what they need to ascertain to determine the truthfulness or falsity of these phenomena. Without directing their attention to any particular point in the investigation, they seem not to understand when any point has been established, and when not.

I would recommend the following course to be pursued by those who would thoroughly investigate this subject :

First—Become satisfied whether the mediums or other persons present produce the phenomena. Upon this point there can be but little difficulty, if the investigation is conducted with any degree of skill or candor.

Second—Ascertain if these manifestations proceed from an intelligent source, and the degree of the intelligence manifested.

Third—Ascertain the power of these communicators to read the thoughts, feelings and emotions of those with whom they communicate.

A word on the subject of our own mental preparation. It is not true that you are required to believe in the genuineness of these manifestations before you can investigate their claims to your reality. They require no passive assent. They do not expect us to believe without a sufficient amount of evidence to convict our understanding. But they *do require* us to enter upon these investigations, with honest and truthful motives, in an unbiassed and teachable frame of mind ; and no one who enters upon these investigations with such a temper and disposition is long left in doubt as to the genuineness of these manifestations.

And, to all who would converse with good spirits, and be sure of meeting them whenever they seek an interview, I would say, purify your own breasts from all the sinful passions and lusts of your lower nature. Cleanse all the thoughts and desires of your soul from everything which is impure, unholy and false, and make your own bosoms a fit dwelling-place for enlightened and purified spirits, and you will never want for such to attend upon you and communicate with you on every suitable occasion.

A RECORD OF WONDERS.

BY WILLIAM FISHBOUGH.

FOR some three years past there has existed in the city of New York a regularly constituted circle of spiritual investigators, called "THE MIRACLE CIRCLE." Its experiences, from first to last, appear to have been uncommonly fruitful in wonders, though these have not obtained publicity to any great extent. The writer of this received and accepted a polite invitation from the directing Spirit and members of this circle, to attend one of its sessions on the evening of Sunday, May 20th, 1855, at the house of Mr. E. Woolf, No. 54 Crosby street. The occurrences of the evening were of so extraordinary a character, that we deemed it our duty to lay them before the public; but circumstances not necessary to mention have prevented us from preparing our memoranda for the press until the present time.

There were, on the evening referred to, in all about twenty persons present at the circle, including the members of Mr. Woolf's family. So far as the names of these occur to our memory, or appear in our minutes taken on the occasion, they were as follows: Of the regular members and attendants of the circle, there were Mr. Woolf and his two sons, Mr. Hadaway, the comedian, H. Isherwood, and Rev. T. C. Benning; besides these, there were present as transient visitors, Mr. Hudson, Mrs. Wilsey, Mrs. G—l, Mrs. Cook, Miss Benning, the writer of this, and some five or six others, of whose names we have not preserved a record. Mrs. Woolf and two or three of her children were frequently in and out of the room, but did not sit in the circle. Benjamin Woolf, son of the elder Mr. Woolf, was the principal medium, Mr. Stewart, the other medium accustomed to meet with the circle, being absent on this occasion.

Previous to the seating of the circle, the elder Mr. Woolf in-

vited me to make any investigation of the furniture and other appurtenances of the room, for the purpose of satisfying myself as to the existence of any concealed instrumentalities which might be used in the production of such phenomena as might take place. Two plain old walnut tables, with falling leaves, were to be used as the center around which to seat the party. They were without drawers, and of the most simple construction. We lifted the leaves of these, examined the frames, sounding the rails and legs with the knuckle, and carefully observing the joints, &c., to ascertain the existence of any concealed cavities, cracks or crannies where anything might be hidden which could afford aid in the production of any phenomena which might appear during the sitting; but nothing of the kind was found. We were also satisfied from examination, that the chairs and other furniture in the room could conceal no springs, wires, hairs or other contrivances which could aid in the practice of a juggle.

As soon as we expressed ourselves satisfied on these points, the circle became seated. Two brilliant gas-jets were burning directly over the table, and were not extinguished during the sitting. As the circle became harmonized, several of the persons spoke of being touched on different portions of their limbs under the table. The writer experienced two or three of these touches on the left knee, which seemed to consist of a pressure from the point of a finger, directed by an intelligence which knew the spot touched without groping for it. All hands were plainly in sight on the top of the table, and we particularly observed that the *direction* of the force, as well as its peculiar character, were such as to preclude the possibility of its being applied by any person near or opposite us, without being accompanied by some movement of their bodies which would certainly have been observed.

Soon after this, the hand of the medium moved and wrote the words, "*Harry, dig it*," which were interpreted to mean that Henry Ishe wod should place his hand under the table. Mr. I. accordingly placed a single hand under the table, while the hands of all the other persons were kept fully in sight. Presently he brought forth a letter which had been placed in his hand under the table. The letter appeared to have been but recently enclosed

in the envelope, inasmuch as the adhesive matter with which it was sealed was not yet entirely dry. The letter consisted of nearly three pages, closely written, and purported to have been written by the Spirit of Ben Jonson, who claimed to be the ruling genius of the circle. It was addressed to the circle, and certainly contained good advice, couched in dignified and generally affectionate terms, but reprehending them severely for some past imprudences with which he charged them. What was more especially noteworthy in this letter was that its chirography was executed in *many-colored ink*. Transitions in color, of a greater or less number, were presented in nearly every word, and sometimes different shades were discernible in single letters. These colors generally did not abruptly terminate as though they had been separately painted with a pen, but gradually melted into each other like the colors of the rainbow. It was written through the medium that there were nineteen different shades of these colors, which were specified by name. We did not take the trouble to count them, but judged that there might be that number, though some of the fainter shades could be with difficulty distinguished in the gas-light; and we are prepared to say that if any one had been disposed to practice a cheat, he would have but poorly economized time in the tedious operation of painting those colors separately with pens. It would probably have required two days' steady work.

Next the medium's hand moved and wrote, "*Bridgeman, manus sinistra*," meaning that Bridgeman should put his left hand under the table. On complying with this direction, Mr. B. quickly drew back his hand with symptoms of alarm, saying that he felt a large cold hand come in contact with his. This hand of course could not have belonged to any visible person present, as all hands but that of Mr. Bridgeman were strictly required to be kept in sight. On returning his hand to the under side of the table, Mr. B. soon brought forth a letter, which, on being opened and read, proved to be an ably written critique on Pope's translation of Homer. Many Greek words and sentences appeared in the communication, which the medium himself could not read.

An exceedingly ludicrous and satirical letter was then received

in like manner by Mr. Isherwood, rallying certain parties in the circle, and signed "James Rutger" and "Jane Kirkman."

Mr. Bridgeman was then directed to place his hand under the table, when he brought forth a letter addressed "*To those who will please offer up prayers to a poor miserable sinner.*" It was signed "Patrick Mahon;" it occupied over three pages of a foolscap sheet, closely written, without a point or a capital, the spelling being very bad, and gave a circumstantial and horrible detail of the manner in which the writer was incited by Mat. Brophy to assist him in murdering David Connolly, and burying him in Clongar's Bog.

Soon after this letter was read and commented on, a serio-comical communication was received in the same mysterious way by Mr. Bridgeman, addressed "To this mighty congregation of spiritual investigators."

The next letter that was handed up from under the table was addressed "Most respectable sinners." It was particularly satirical on one or two persons present, and the writer boldly avowed his intention to get that mastery over the minds of the circle by which he would "lead them to their ruin." He reminded them that he had before warned them of this, and said he now renewed the warning, notwithstanding which they would not take heed, and that he would most certainly accomplish his object in "leading them to their ruin." This letter was signed "Oliver Blodge," a name which we were told had been a terror to the circle in previous times.

Then in quick succession there were two envelopes handed up from under the table, containing respectively, what claimed to be the miniatures of Mat. Brophy and Patrick Mahon, the purported murderers of David Connolly, as above. They were roughly executed, but expressive, and certainly as hard-looking characters as any one ever might suspect of being implicated in a murder. Each picture bore the purported signature of the person whom it professed to represent, with a sentence addressed to the circle which we did not transcribe. Of the picture of Mat. Brophy we shall again speak, further along, as being connected with a more interesting phenomenon occurring in the after part of the evening.

At this stage of the proceedings it was directed, through the medium, that some one should put a watch under the table. Mr. Hadaway accordingly held his under, and it was soon, as he declared, taken out of his hand by an invisible power. Presently the seals suspended to the chain were heard to rattle. I was now directed to hold my hand under the table, on doing which the chain of the watch was placed between my thumb and fore finger, and I brought it to the light. I was now directed to hold my handkerchief under the table, which was in like manner taken out of my hand and given to Mr. Isherwood. It was again taken from him, and on his withdrawing his hand, it was given back to me. As I received it I felt a hard substance in connection with it, but could not distinguish its shape.

A pencil was now, by direction, put under the table, and placed into the hands of several different persons, and my own among the number, as they were *singly* held under the table, and while all other hands, as usual, were in sight. As it was passed to me I felt a hand in connection with it, which I examined by passing my own hand over and in contact with it. It was of a thick, clumsy and uncouth shape, the ends of the fingers seeming to be cut off. It had the unmistakable feel of flesh and bones, but was cold and clammy, like the hand of a dead man. It was totally different in size and shape from the hand of any visible person present, and no imagination could make it answer the description of a foot.

Mr. Isherwood was now directed to put his spectacle case under the table, which he did; and it was in like manner put into the hands of different persons which were directed to be held singly under the table. As I reached for it, it was brought in contact with the under surface of my hand, and then fell to the floor. Nothing more was done with it now; but we shall hereafter find it coming back in a rather mysterious way.

About this time Mrs. C—I felt some living creature in contact with her person, and partly lying in her lap, which precisely answered the description of a dog. This dog was subsequently felt several times by Mrs. C—I and by several other persons, though not by myself. It is certain that there was no *visible* dog in the room during the evening.

Mrs. Cook, placing her hand under the table, by direction, declared that she felt a whole hand and wrist. Mrs. Cargill, in like manner, felt a cold, clammy, naked foot, and was permitted to examine it, feel of the toes, &c. A hand and foot answering the same descriptions, were then in like manner felt by several of the company, who were successively directed to put their hands under the table; and, what was remarkable, before the persons would announce what they felt, the medium would write "a hand" or "a foot"—always mentioning correctly the object that had been felt. Some of the persons who felt these objects were seated eight or ten feet from the medium, and consequently entirely beyond his reach.

The remainder of the sitting was principally taken up by receiving communications through the medium, some of which displayed a quickness and keenness of wit, satire, and repartee which we have seldom seen equaled by any person in the body. The theme changing from gay to grave, a lengthy communication was also written, in response to a question, on the vexed subject of free agency and human responsibility. This, as well as other communications, was written with a rapidity which greatly transcended the capacity of any writer we have ever known who was not a medium. Not an erasure was required to be made, or a word supplied; and in point of grammar and rhetoric, the style of the composition was apparently faultless.

The evening being now far advanced, the sitting was brought to a close; and after the company had risen from the table, I was again invited to make any examination which I might deem unnecessary to discover any existing instruments of a supposed juggle. I was well satisfied before of the innocency of the tables, chairs, &c., as to any participancy in a deceptive trick; but acting as though I doubted everything, I examined them even more carefully than before, turning over the tables, exposing their under surfaces, frames, joints &c. to the brilliant gas-light; but I found them simple tables, and nothing else. It now occurred to me that if there were any trickery involved in these performances, it could only be by means of holes or little trap-doors in the floor, and hence in the carpet, through which those letters, hands, feet, the dog, &c., could be thrust up from the cellar

below. I accordingly carefully examined the carpet. It was a Brussels carpet, and the gas light shone so brilliantly on it that I could distinctly see its texture; and if there had been even a very small cut in it, I am quite sure I would have discovered it.

I have before mentioned the disappearance of Mr. Isherwood's spectacle case. Mr. I. now remembered his loss; and thinking that the Spirits, in repeating one of their previous tricks, had thrust it into the pocket of some person present, requested each one to examine his pockets and see if he had it about him. After each had made the examination without finding it, the case dropped upon the floor, apparently from the ceiling, in the midst of the company.

For the purpose of deciding a particular point, it now occurred to me to ascertain how many pages had been received professedly from the Spirits, during the evening. I accordingly requested that the letters received from under the table should be reproduced, and the pages counted. Mr. Hadaway, the secretary of the meeting, having them in his pocket, accordingly threw them on the table, and opened them before me. I may here say that several letters had been received during the evening which, for the sake of brevity, I have omitted to mention in the foregoing account. The pages of all being counted by myself, as well as by Mr. Hadaway, were found to amount to nineteen, beside which were the pictures of Mat. Brophy and Patrick Mahon. The pages written by the medium were then counted and found to number twenty-one, making forty in all.

And now occurred perhaps the most singular phenomenon that had taken place during the evening: As the letters had been separately examined and their pages counted, they had been separately returned to their respective envelopes, and left lying on the table. As Mr. Hadaway was about to gather them up, the hand of the medium was moved to scatter three or four of them over the table. On one he placed Mr. Hadaway's hand, on another he placed my hand, and on another he placed his own. Neither of the letters was at any time entirely covered and concealed from sight by the hand lying upon it. While my eye was upon them, he kept them passing from his own hand to mine; from mine to Mr. Hadaway's, and from Mr. Hadaway's to his

own, in a circle, for about twenty or thirty seconds; and then, pointing out one of them, he indicated by his motions that I should open it. I accordingly opened it, and found the identical paper which only a few moments before I had seen as bearing the picture of Mat. Brophy. The writing and signature were the same; the picture with its coarse slovenly garments, blowsy hair, &c., were the same; it was, indeed, identically and unmistakably the same picture throughout, *with the important exception that during those few moments the face had become changed from the face of a man to that of a clock, with the hands pointing to ten minutes before twelve!* (The true time was then about twenty minutes before twelve.)

Upon this whole series of occurrences, I submit the following remarks:

My acquaintance with the Woolf family, and other members of this circle (though limited except with one or two individuals) places them, to me, entirely beyond the suspicion of any fraudulent designs or contrivances in the production of these phenomena; and I hazard little in affirming that several of the occurrences were *physically impossible* as the production of any persons present in the body.

But supposing Mr. Woolf, or his son, or any other member or members of this circle, to have been morally, mentally, and physically capable of practicing a deceptive juggle (which I *do not* suppose) we must still conceive of a *motive* sufficient to actuate them in the commission of a fraud in this instance. They could not have been actuated by the desire of gain, because no money was asked or received as an admittance fee to the circle. It is not at all probable that they could have been influenced by a love of *notoriety*, inasmuch as Mr. Woolf and his son at first strictly prohibited me from using their names in any publicity I might give to these facts; and it was not till a few days ago that, incidentally meeting the son in the street, I procured his reluctant consent to mention their names in this account. But one other motive has been suggested by their opposers, and that is a desire to hereafter expose the pretensions of Spiritualism by explaining the juggle. But the surmise that they could either desire or expect to bring the slightest *permanent* discredit on Spirit-

ualism by such means, beside being exceedingly far-fetched, and purely hypothetical in itself, attributes to them a degree of stupidity with which they are certainly not chargeable, and which is totally incompatible with the ingenuity they are supposed to have exercised in this affair. I may here add that if the circle, from their own ingenuity and labor, *got up* this performance only for the purpose of an *evening's amusement* in playing a *joke* on the strangers who might be present, they certainly paid very dear for the whistle; and the time, talent and labor spent in getting up those forty pages of communications, in the elaborate and fantastical coloring of one of them, in the construction and arrangement of the necessary machinery, &c., might have been made to *pay* much better by being employed in some other way.

But we hesitate not to say that few if any candid or discerning persons who might have been there that evening, would have failed to be fully impressed with the fairness of the whole proceeding. There was a frankness, urbanity and openness manifested by the members of the circle in answering all inquiries, and in submitting to all investigations, which must have disarmed all doubts respecting the honesty of the parties. The whole course of the evening's occurrences were evidently *unstudied*. Several of the more remarkable manifestations occurred in response to the incidental demands of visitors, and hence could not have been pre-arranged by the medium or the circle. This was particularly the case with the change of the picture of *Mat. Brophy*, which would not have taken place had I not, *unexpectedly to all parties, called for the papers after the circle had broken up, and when no one could have expected, or made any provisions for, what actually did take place.*

Every law of plain common sense, therefore, compels me to conclude that the wonderful phenomena described were just what they claimed to be—SPIRITUAL MANIFESTATIONS. •

Regarding these phenomena as clearly of a spiritual origin, it was our design to offer some remarks upon the philosophy and significance of several of their particular features; but we must forego this intention for the present, as our space is full. At some future time we may possibly recur to the subject.

EVIDENCES OF SPIRIT ACTION.

INTELLIGENT contingent action demonstrates the presence of conscious perception and volition; and that philosophy which attempts to explain such action without the presence of conscious perception and volition, is fallacious and atheistical.

The letters of the alphabet are capable of being arranged in an almost endless variety of ways so as to compose words; and these words are capable of being arranged in a still greater variety of ways to form sentences, and sentences to form communications, etc. Now, if a communication is to be given by rapping at the appropriate letter of the alphabet when the same is called, who can compute the infinite liability to err, unless a conscious perception and volition attend the performance? A moment's reflection will satisfy any intelligent mind that a communication could not be thus given without the presence of conscious perception to discover the contingency, and of volition to obey it.

Mind, in an unconscious condition, can give forth no manifestation of intelligence or of volition. Intelligence signifies knowledge, and volition implies a *will* in respect to that which engages our voluntary actions. But before we can will in respect to anything, we must have a conscious perception of the thing, and a conscious desire in respect thereto.

When, therefore, any phenomena take place which indicate intelligent contingent action, we are justified in determining that such phenomena are connected with mind, and that such mind is in a conscious condition both in its perceptions and volitions, and is as present as the phenomena.

The doctrine of the automatic action of the back brain producing intelligent contingent action, is false, and has no foundation in philosophy or fact. There never has been an instance of the

kind, and there never will be one where the organs of the back brain have automatically or otherwise produced intelligent contingent action.

Again, as intelligent contingent action implies both knowledge and volition, it follows that the means by which the intelligent action is manifested is subject to the volition of the producing cause. For example, if the communication is given by rappings at the call of the alphabet when the proper letter is named, there must be the voluntary power to produce the sound, else such intelligent contingent action could not be manifested. If when the proper letter is named, the will could not elicit the response, no communication could be given.

But the minds in the circle, that is, those minds in the form, have not the power to produce the sounds at will. The medium and others may desire ever so much to get responses to questions, and yet be utterly unable to get them; and when responses are given, they are often adverse to the thought, expectation and desire of the medium and others present, so that the volition of the medium does not control the manifestation.

That this is so is further apparent when the manifestation has taken place against the wishes of the medium. I have known many examples of this kind where the mediums have been pained and mortified in the extreme, by manifestations they had no power to prevent. They were not subject to the control of the will of the medium. They could not produce them when they desired, nor could they suspend them at pleasure. Now if this power had its origin in the mind of the medium, it could not be used to express intelligent contingent action until the mind of the medium could control it.

It has been affirmed by some that these sounds are controlled by the understanding and volition of the medium, and they have attempted to prove it by facts like these: These objectors claim that they have questioned the Spirits, and obtained answers corresponding to their thoughts. When their thoughts represented the truth, they obtained true answers, and when their thoughts represented falsehoods, they obtained false answers. When they have asked questions upon subjects respecting which they had no knowledge or belief, they could get no answers; and it is alleged

that invariably the answers were according to their own minds. Their explanation is this: the medium is clairvoyant, and perceives our thoughts, and then produces the sounds voluntarily to correspond to such perceptions. In the outset the objector admits all that is difficult to explain in the phenomena; to wit, the clairvoyance of the medium, by which the thought is perceived. If he will substitute the word *spirit* for the word *medium*, he will have given the real and truthful solution of the problem. The Spirit producing the manifestation is clairvoyant, as Spirits naturally are, and perceives the thoughts of the questioner, and answers accordingly.

That it is not the medium producing the manifestation is apparent from many considerations: *First*, the medium is *not* clairvoyant, and has no perception of the thought; *Second*, the medium can not produce the sounds at will, and therefore can not control the communication; *Third*, not unfrequently the communication is adverse to the belief and volition of the medium while thus responding to the mind of the questioner. So there is every reason to aver that the communication, whether true or false, so far as the mode of manifestation is concerned, is the work of the Spirit, and not of the medium.

Cases sometimes occur where the *mind* of the medium supplies the thought, and the *desire* of the medium affects the *volition* producing the manifestation. But this occurs only under certain circumstances, where a particular Spirit, in sympathy with the medium, controls the manifestation. I have witnessed cases of this kind, and watched carefully the phenomena, and have found by experiment that in the midst of such a manifestation, a different Spirit might get control, and become at once independent of the thoughts and desires of the medium, and yet the manifestation would continue as before—showing that while the thoughts and desires of the medium might affect to a certain extent, they could not control, the manifestation.

It is claimed by some that the manifestation by rapping sounds is produced by other minds in the circle through some hidden mysterious connection with the medium, of which all are unconscious; and the fact that answers are given from the minds of those in the circle is cited to prove it. The fact that answers are given

which exist in the minds of those in the circle, would just as readily prove that the responding Spirit could read the thoughts of the circle and answer therefrom, as that the manifestations were produced by the unconscious agency of other minds. And the evidence is much stronger in favor of the spiritual hypothesis than the others because, 1st, mind, in a condition analogous to disembodied Spirit, can read the thoughts of other minds, from which it is natural and safe to infer that disembodied spirit has the power to do so; 2d. If disembodied spirit reads the thought and produces the manifestation, the principle of intelligent contingent action is preserved, and the manifestation becomes rational in its mode of production.

But if the manifestation is referred to the unconscious agency of other minds, we are obliged to assume that such other minds have the power, without any evidence of the fact, and also that they do it in violation of the principles of intelligent contingent action, which is an absurdity. But the evidence is positive that the minds in the circle do not produce the manifestation; because while their thoughts and feelings may be repeated at times by the manifestations, at other times during the same sitting, they are contradicted. Now, if the manifestations had their origin in the thoughts or desires of the circle, then would the thoughts and desires of the circle control them. But such is seldom the case; but, on the contrary, they are often entirely independent of the circle. Cases not unfrequently occur where the communicating agency enters into an intellectual controversy with the circle, asserting facts unknown and unbelieved in the circle. Sometimes I have known the Spirit to dispute sharply the facts as stated by the questioner, when the questioner was honestly mistaken. Now, if the manifestation had been produced by the thoughts and feelings of the circle, there could have been no such controversy.

Thus the evidence is that the manifestation is not under the dictation and control of the circle, or of any mind therein. If we suppose the manifestation to be what it professes to be, everything is easily explained; but if we suppose it to be anything else, difficulties, falsehoods and absurdities gather thick and fast, and they become so formidable that all the science and philoso-

phy of the world can not explain them. The facts become not only inexplicable, but they contradict known truths.

Again, the nature of the information communicated is sometimes such as to preclude the possibility of originating in the minds composing the circle. The powers of clairvoyance, by which is meant clear seeing, have their natural limits; and while they seem to astonish those minds who do not understand the philosophy of spiritual vision, the phenomena are simple enough, and of themselves no more marvelous than the faculty of seeing with the natural eye, or hearing by means of the natural ear. The principles involved are the same in either case.

When we understand the principles of natural vision as demonstrated by the laws of natural optics, we have no difficulty in determining the true scope and limit of natural vision. We know that natural light is necessary to form images of objects upon the retina of the eye, to enable us to perceive those objects by the sense of sight. We know that opaque bodies will not permit the rays of light to pass through them, and consequently that images of objects can not be made to pass through opaque bodies. Therefore, when we are told about penetrating glasses by means of which men can see through opaque bodies, we know the pretence to be false, whatever may be the appearance, because the laws of optics utterly forbid any such phenomenon or power.

Not so in respect to the power of clairvoyance. When the nature and philosophy of clairvoyance is understood, then we can know as definitely what comes within the range of clairvoyant phenomena as what comes within the range of natural vision; and until the nature and philosophy of clairvoyance is understood so that its powers and limits may be defined, it can not be truly and understandingly given in explanation of any other and different phenomenon.

What, then, is clairvoyance, and what are its powers and limits?

Clairvoyance is that condition and action of the mind, by means of which the conscious perceptions and affections thereof may be impressed so as to reveal existence in its form, relation and action, without the direct agency of any of the physical senses; consequently, without the agency of the medium of light addressing the eye, or of sound addressing the ear, or of touch

addressing the feel, etc. That is, the clairvoyant sees, hears and feels by an internal sense, and by means of media corresponding to such internal sense.

Clairvoyance is but the condition of the soul divested of the opacity of the physical form, seeing without the natural eye, hearing without the natural ear, feeling without the natural touch, and consequently unobstructed in its vision by bodies opaque only to light—uninfluenced in its hearing by the conditions of atmospheric undulations.

But in every principle involved in natural sight and hearing, there are to be found the elements of mental clairvoyance. The laws of mental impressibility, of mental action and communication, remain unchanged. Under the laws of physical sight, the natural eye can perceive only such forms as the natural light reveals, and the natural light can only reveal such forms as by the laws of *reflection* and *refraction* are made optically apparent.

Irregular *reflection* may greatly distort the forms of objects painted upon the retina of the eye; so also may irregular *refraction*. Thus a man, as seen by the distorted images of an irregular *reflector* or *refractor*, may appear a monster, and in no respect resemble the true object. Yet the light, when first reflected from the man, and before acted upon by the irregular *reflectors* and *refractors*, was a perfect transcript of his form; and the monstrosity thus created was formed from the real image of the man, acted upon by the laws of *reflection* and *refraction*.

This principle of distorting forms under the laws of reflection and refraction as applied to light, also applies to sound. Sound is subject to reflection, and may be so imperfectly reflected as to produce discord, according to the laws of acoustics, when the original sound was perfectly accordant.

Now, by a careful examination of the principles of natural perception as applied to sensation, and the media through which, and by means of which, these various objects are presented to, and represented in, the mind, we can learn the nature of clairvoyance, together with its powers and capacities.

The first principle to be observed is this: The natural senses can not be addressed except through certain media—as the eye must be addressed through the medium of light, the ear through

the medium of sound, etc. The second principle to be observed is, that the media by which the mind is addressed through physical sense must be put in motion, and that the perception will be according to the motion acting upon the mind. Thus the medium of light, representing the form of a material object to the eye, if undisturbed by imperfect or irregular *reflectors* or *refractors*, will represent the true form; and the constant repetition of that form, by the constant reflection of light from the object upon the nerve of the healthy eye, will correctly represent the real form in the mind. But if by means of imperfect *reflection* or *refraction*, the motion be irregular in its action, the real form will not be presented to the mind, but instead an imperfect and distorted one. So also is it in respect to sound. It will be concordant or otherwise according to its motions as they reach the mind. The principle is, that sense is affected by the motion of the appropriate medium, and that the effect upon the mind is according to such motion. The third principle to be observed is, that the motion by which the mind perceives existence must be communicated to the medium by that which is perceived; as, for example, the eye perceives a tree by the image of that object being projected upon the retina of the eye by the action of light reflected from the object. The image is communicated, or rather formed, by the unequal reflection of light from the surface of the tree. If every part of the surface reflected an equal degree of light and the same color, there would be no light and shade, and consequently there would be no image. So that there would be no image of a tree unless there had been a tree to give birth to the image. That is, the natural eye can not perceive an object through the medium of light, unless there exists an object to originate the proper motion in that medium.

If a man were born blind, and had grown up to manhood without having an accurate perception of light and color, and were to be suddenly restored to sight, so as to be able to perceive existence through the medium of light, he might be said to be clairvoyant to a certain extent. He would be surprised to find himself capable of appreciating the size, distance and form of objects by a new faculty; but he would find his new faculty still subject to the laws of perception by the mind, and also to the

laws of optics. He would be able to see those things only which were capable of transmitting the action to the medium of light, to such an extent and with such force as to awaken a certain degree of action therein; and this action awakened in the medium must be transmitted by the same to the mind with as little disturbing influence as possible from unequal reflection or refraction.

Hence the conclusion follows, that so far as the physical senses are concerned, no object can be represented to the eye which does not undulate the medium of light, nor can any object be represented to the ear which does not undulate the medium of sound; and so also in respect to every other sense. Hence, according to the laws of perception, whenever a thing is perceived, there is that which has produced the motion; and the mind could not have had the perception, had not the subject thereof first existed to have produced the necessary motion.

Hence it follows that the mind can perceive as a fact nothing except that which exists. I am speaking now of perceptions by the senses. The natural eye can not see the form and relation of that which is yet to be. Hence the senses are not prophetic; they have to do only with the present, and that which exists in the present.

Therefore the restoring the blind man to sight only enables him to perceive that which is, and not that which is not.

Understanding the principles of perception by the mind through the agency of the physical senses, we can proceed to investigate the laws of spiritual perception, and ascertain the capacities and powers of clairvoyance. The mind or consciousness of man is to be addressed by impressions made thereupon by spiritual objects through the agency of spiritual media.

As the consciousness of man can not be reached through the eye except through the agency of the medium of light (the eye not appreciating sound or taste), so the mind can not be reached by that which corresponds to form in the Spirit-world except by means of a spiritual eye, and a medium corresponding to the medium of light; and that which is perceived must be perceived according to the action or motion of that medium acting through the spiritual eye. That which undulates the medium of light, etc.,

the spiritual eye. That which undulates the medium of light, etc., addresses the mind through the eye; and that which undulates the spiritual medium corresponding to light, addresses the mind through the spiritual eye; that is, reveals spiritual forms. But as imperfect *reflectors* or *refractors* distort those representative forms which pass through them, and thus misrepresent the real form to the mind, so also are spiritual forms liable to be misrepresented by the distortions of the imperfect medium by which they are represented.

Whatever can undulate the medium of the atmosphere, may awaken the sensation of sound; and according to the modification of that undulation will be the modification of the sound. So also that which can reflect the different rays of light may represent form; and according to the modification of the reflection will be the modification of form. So that sound and form, and all such like accidents by which existence is represented to the mind, may exist in the mind from divers causes. In the natural world they are produced by natural causes; in the spiritual world by spiritual causes. The spiritual light and spiritual atmosphere are undulated to convey sights and sounds, as in the natural world.

Clairvoyance, according to its degree, enables the subjects to see, hear or perceive the action of these spiritual media, and thereby to have a perception of objects which cause such action. But clairvoyance can perceive only when a real motion affects the consciousness. No matter what or how much exists, unless an action is going forth from such existence, it will not be perceived; and it will be perceived only according to the nature and character of that action. Whatever is perceived beyond such action, will be perceived either by an interior induction or by intuition. The clairvoyant that sees me without the aid of physical sense, sees me as I act upon the spiritual medium, and as that action reaches the consciousness of the clairvoyant.

The idea of unconscious clairvoyance is absurd. It is like unconscious seeing, unconscious hearing and the like, which is just no seeing or hearing at all; so unconscious clairvoyance is no clairvoyance at all.

The mind is informed only in its consciousness, and it has no

scious intelligence and information, is to talk nonsense and absurdity.

Persons may be addressed spiritually, that is, may perceive existence through the action of spiritual media, without being conscious of the nature or cause of such action—that is, they may be clairvoyant to a certain extent, without being aware of their clairvoyance; but they are conscious of what they perceive, and such perceptions are as permanent as though they had been received through the instrumentality of the physical senses. And just in proportion to the unconscious difference between the natural and clairvoyant condition, will the perceptions become permanent and natural.

When the normal and abnormal conditions of the mind are so nearly related to each other that there is no conscious difference between them, then all conscious difference between the natural and spiritual memory will cease, and the mind will have united its natural and spiritual memories. Then, so far from ceasing to remember that which was imparted to its spiritual memory, when it comes into its natural condition, it will remember with equal vividness natural and spiritual impressions.

Having thus examined somewhat the nature of clairvoyance and its capacities and powers, I will proceed next to examine another class of spiritual phenomena, and the objections offered to it.

A colored girl in St. Louis, Mo., who of herself could neither read nor write in any language under heaven, became a writing medium, and wrote communications in many different languages—Latin, Greek, Italian, etc., and this, too, without respect to persons being present who understood them, and also without being impressed as to the significance of what was written.

At one time she wrote a communication in a language unknown to any person present, and directly wrote at the bottom in English, to have the paper taken to a certain number in a certain street, and there they would find a person who could read the communication. They did so, and at the place designated they found an Italian, a stranger to all the parties, to whom they presented the communication. He took and read it, and it proved to be a communication from his sister, an Italian lady, who died

on her way to America, and was buried in the Atlantic ocean ; and the communication was written in her own proper handwriting, which the brother at once recognized.

This communication purported to come from the Spirit of an Italian lady, and what are the evidences of that fact ?

1. It was the production of an intelligent cause. This will need no argument to maintain. The action, writing the communication, was intelligent contingent action, and consequently was dictated by a superintending and controlling conscious intelligence.

2. Conscious intelligence did not belong to the medium, nor to any other member of the circle, because none of them understood the Italian language, neither had they any knowledge of the individual purporting to communicate ; and beside, they knew nothing of her handwriting, nor could they have imitated it when they saw it. Every rational mind says at once, the intelligence which dictated that communication did not belong to the circle.

Then it must have come from some mind which was present to superintend the action, according to the contingency necessary to make a communication in the Italian language between the unknown sister and brother, and that, too, in the true handwriting of the deceased. And the superintending mind must have physically controlled the medium for two reasons ; 1st, the medium could neither read nor write, and hence could not be intellectually impressed what to write, and thus have exercised her own intelligent power in writing out her impression ; 2d, because the medium had no conscious impression—that is, had no spiritual impression—as to the design, use or meaning of the communication, and therefore could not have dictated it from her understanding.

Hence the mind dictating the intelligent communication must have been consciously present to have perceived the contingencies incident to such a communication, and by its own volitions observed the contingencies. Was this present mind the Spirit of the deceased lady whom it purported to be ? or was it the mind of the absent and unknown in the body—say the mind of the brother ?

It is claimed by those of the school of Rogers, that the medium was unconsciously *en rapport* with the spirit of the brother or

some other friend of the deceased—that all this intelligent contingent action was the result of some automatic action. Did the brother of this deceased Italian lady dictate unconsciously this communication? He must have done it unconsciously if he did it at all; for he knew nothing of the medium, the circle, or the communication until presented to him to be read. The very hypothesis that he physically, yet unconsciously, controlled the medium to write the communication which he never thought of, and in the proper handwriting of the sister, is of itself so absurd and contradictory that language can not make it more so.

Look at the naked statement, and there can not be found a mind so utterly without chart or compass in mental navigation, as to admit the possibility of the truth of so absurd an hypothesis.

Why, then, object to the communication being what it purported to be—a communication from the Spirit of the deceased Italian lady? Let the communication have come from minds in the body, and yet it could not have found expression through that medium, except by the existence and action of all laws and principles of action necessary to enable the Spirit to make the communication.

The body of the medium was necessarily obsessed, or she could not have written the communication; and the obsession was that of an intelligent spirit power which could perceive the contingency and obey it. Even the objector's hypothesis admits all this; and when all this is admitted there is no further difficulty in explaining the phenomenon.

In this case, admit the phenomenon to have been spiritual, and all further difficulty ceases; deny its spiritual origin and character, and all science and philosophy is put to the rack; contradictions and absurdities are multiplied on every hand.

Call the phenomenon spiritual (and that is just what it claims of itself to be), and every part thereof becomes intelligible and consistent—harmonizes with every known fact or truth. Deny it, and the reverse is the case in every particular.

This phenomenon can not be referred to clairvoyance, for the clairvoyant can only see that which is. If the clairvoyant is such in seeing only, she can see forms—that is, forms address her consciousness—but she must rely upon her knowledge of language

to express them. If she is clairaudiant, or clairvoyant in hearing, so to speak, she may hear sounds, but must rely upon her natural powers to communicate them, and she must do it from her consciousness. If she is clairvoyant in her understanding, she must have a perception of the meaning and of the means to address it; and in any event clairvoyance addresses the consciousness.

But the medium was not clairvoyant either in seeing, hearing or understanding; and although in full possession of her natural consciousness at the time the communication was written, she had no consciousness of the subject matter of the communication.

But it is no part of the phenomena of clairvoyance to exert physical control or make physical demonstrations. The principles of clairvoyance are, like those of sight, means by which the consciousness becomes informed; and the action proceeding therefrom is according to the informed understanding and excited volition of the subject. Clairvoyance is but a *means* of informing the mind; the action proceeding therefrom is the same as any voluntary action, and belongs to the clairvoyant.

Obsession is not clairvoyance, nor does it belong to the same class of phenomena. It acts independent of the perception, understanding or volition of the medium. It is when another mind perceives, wills and acts through the body of the medium, without calling into exercise the mental powers of the medium.

This obsession may be general or special. It may control the tongue to speak, the hands to write, draw or play, the feet to dance and the like, without taxing the physical or spiritual power of the medium at all; or it may control every part of the organism at the same time. If it control but part of the organism, like the hands, the feet, etc., the self-consciousness of the medium will be but little disturbed. But if it control the body generally, and especially the brain, as in speaking, etc., the self-consciousness of the medium will be in a great measure lost.

To the same class belongs the phenomenon of speaking in unknown language. This is done by the physical control of the organs of speech, the same as writing is done by the physical control of the hand. It is often the case that the speaking medium is utterly unconscious during the seasons of speaking—

unconscious not only of that which is being spoken, but of all other surroundings and events of the occasion.

It sometimes happens that the medium is conscious of other things, and also of the fact of his speaking, and may be opposed to it, but without power to control, but is altogether unconscious of the meaning of that which is being spoken.

Speaking as well as writing in unknown languages can only be done by obsession; that is, the physical organism must be controlled by the intelligence and will which is dictating the communication, which is some other than that of the medium.

Because, 1. The communication is the product of an intelligent cause, requiring intelligent contingent action to produce it; and the intelligence dictating it must be able to perceive the thought, idea or sentiment to be communicated, and the particular means by which to communicate, and must be able, by voluntary power, to apply the means of communication, none of which appertains to the medium.

2. The medium has no perception of thought, idea or sentiment to be communicated; has no knowledge of the language or words by means of which to make the communication, and has no power over the organism controlled, but is compelled against the will to speak and act.

TO BE CONTINUED.

PROPOSITION.

SIN can only exist in respect to that which can be affected by it; and sorrow for sin, with its regrets and remorse, can only exist in respect to sin and its effects.

Hence man can not have remorse or self-condemnation for the effect which sin has had upon God or his government.

Hence if God has not been injured in his being, nor frustrated in his plans, nor defeated in his work, nor obstructed in his will, man has nothing to mourn over or trouble himself about in that respect.

REDEMPTION.

"There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance."

THE terrestrial and spiritual spheres of existence are most intimately connected, and they act and react upon each other. As Spirits associate by affinities, and each seeks the association which most nearly accords to his ruling love, those who are in love with that which is evil and fallen in the Spirit-sphere seek association with like character in the natural or earth sphere.

There are a large class of lusts which can not be gratified without the agency of the physical body; and consequently, when the Spirit is separated from the body, it has not within itself the means of gratifying such lusts. Yet there are means within the reach of the Spirit by which every lust can be gratified, and the disembodied Spirit, by its associations with earth, often enjoys their gratification.

Every lust has its origin in the Spirit while it is connected with the physical body, and hence the earth-sphere is the basis of all that is false and evil in the Spirit spheres. It is the soil, so to speak, out of which all that is evil and false grows.

That this may appear plain to all, I will examine more minutely the nature and origin of lust.

That may be denominated lust which impels an individual to perform an act merely for the gratification which he expects it will afford him, whether the act be one of the body or of the mind, or of both. Pursuit after self-gratification is always induced by lust; and whenever we find self-gratification the end at which we are aiming, we can be certain that we are under the influence of lust.

This lustful impulse may lead us to disregard the welfare and

happiness of others in our pursuit after pleasures. It may lead us to make war upon the being and rights of others, or it may make us mindful of, and even solicitous for, the well being and happiness of others. But in either case our own happiness and gratification are the basis of our actions.

Hence it will be perceived that there are a great many ways in which lust may manifest itself. It may seek gratification through the instrumentality of the body or through the faculties of the Spirit.

In seeking its gratification through the instrumentality of the body, there are also many ways. First, there is a class of gratifications where the material body is a necessary means; and second, where it is rather a convenience than a necessity. Those who seek gratification in their appetite for food or for drink, or who pursue their lustful desires for the opposite sex, require the instrumentality of a physical body to furnish them the means of gratification.

Those who seek their enjoyment in the exercise of taste and display, who are proud and vain, who delight in the exercise of power and authority, who delight in the appearance of wisdom, and seek the outward adornments of virtue and purity are they who make use of the material body as a convenience rather than a necessity,

That class of lusts which require the instrumentality of the physical body for their gratification are of a sensuous character, and consequently must seek connection with the sphere of sensuous existence. Hence those Spirits which are in the ruling love of sensuous lusts are attracted to this sphere of existence, and each seeks association according to the lust he desires to gratify.

As the mass of mankind are more or less under the influence of sensuous lusts, and as every lust which can possess the human breast rules predominant over a greater or less number of human beings, so every sub-sphere of lust in the great sphere of self-love in the Spirit-world, has a material basis upon the earth, or rather has its means of gratification in the societies of earth.

So long as any sensuous lust is predominant in any Spirit or society of Spirits, and the means of gratification are at hand, such Spirit or society will make use of such means until the lust is changed or the means are removed; and as it is very difficult

to change or destroy the lust while the means are at hand, it not unfrequently becomes necessary to remove the means in order to effect a reformation.

We see this illustrated in this sphere of existence. The individual who has dissipated the strength of his mind by habits of intoxication, often finds it difficult to rise above his lusts while the dram-shop and the society of drinkers are before him. He may summon energy enough for a season to resist, while his mind is positively engaged in another direction; but when the hour of relaxation comes, and the fever of his lust returns, if the means are at hand he will resort to them, and again abandon himself to his lusts. And it is for this reason that stringent measures are sometimes thought necessary to remove the means of lustful gratification out of the way; such, for example, as the Maine liquor law, and laws suppressing brothels, horse-racing, gambling and the like.

While a Spirit, under the lusts of self-gratification, is eagerly in the pursuit of the object of his lust, his other and better susceptibilities are dormant, and he can not often be successfully appealed to in any other direction than that of his ruling lust. The entire life and energy of his being seems to be concentrated in that lust, and he is deaf and dead to any and every other call; not that there is no susceptibility remaining in his higher and better nature, but that susceptibility seems to be in a dormant condition. It sometimes happens that it can be aroused and called into action long after it has seemed dead. For example, the poor drunkard, after having for a long time been deaf to the cries of his hungry babes, to the solicitations and prayers of his broken-hearted wife, to the remonstrances of his friends and to the monitions of his better nature within him, is aroused when some chord is touched, bringing back to him the remembrance of his earlier days, when his prospects were bright and the future to him was full of promise, showing that his better nature is not dead, but only asleepeth.

This class of Spirits who are attracted to earth for the purpose of gratifying their lust, are so absorbed in their pursuits as to be beyond the influence of higher and better spirits; and hence the means of their ultimate redemption must come from earth. Their

lustful desires having absorbed every other, there seems to be no means by which they can be approached by higher societies. If their lusts were subordinate to their moral and social natures; if the conjugal, parental, fraternal, filial or social loves were active in them, then there would be a means by which their moral affections might be vivified, and they be called away from their lusts. But as it is, they must be reclaimed by first removing from them the means of lustful gratification.

In speaking of this class of Spirits, I am describing those who are lowest in the scale of impulses—who are the farthest removed from true love and wisdom—who are, spiritually speaking, in the deepest hell, far, far away from God, and among those who will be the last to be redeemed. Such Christ described as being in outer darkness. Such will not be redeemed until death and hell are cast into the pit.

The process of their redemption is this. Every immortal being must possess affection as well as thought; and if it be not an affection for good and truth, it must be for evil and false. The affection or love of the being constitutes his condition. This class of Spirits being in the affection of lust, their life is in the evils and falses proceeding therefrom. Now, when that upon which their affection feeds is destroyed, the affection must die; that is, there being nothing upon which their affection can act, it must perish for want of activity.

The affection perishing, the life which was in that affection, like the spirit in the body, does not die, but it enters a new and undeveloped affection within that Spirit, and begins to call that into activity, and the Spirit begins to rise to the sphere of that new affection. In this way one sphere of affections or loves after another is passed, until ultimately the sphere of lust or self-love will be destroyed, and then death and hell will be cast into the pit.

But the time when the affections of lust can find nothing upon which to act, will never come so long as the inhabitants of this world dwell in lust, and use their physical bodies as instruments of lustful gratification; and consequently this lowest class of Spirits can never be redeemed until this rudimental sphere is redeemed.

This will appear obvious when the nature and manner of communication between the two spheres are understood. There are in everything two classes of communication in respect to the character thereof. First, those which are purely external and arbitrary; second, those which are internal and natural. The first kind are of thought, and act thence upon the affections; the second are of the affections, and act thence upon the thoughts.

Of the first kind, an external language, composed of symbols or signs of ideas is necessary, and through which persons in different affections can hold converse, provided each understands alike the symbols in use. This kind includes all spoken languages, whether addressed to the eye, the ear or touch. As the medium of communication in such case is external to both, and is not necessarily connected with the affections of either, persons may come into communication through these means, without partaking of the affections of each other, and hence can communicate only in thought and in their affections so far as they have each had the same or similar experiences, and their mutual thought can represent them.

This first kind of communication may be carried on between different spheres of the Spirit-world, and between those several spheres and this world. But the subject matter of such communications must be limited to the existing capacity of those who are in the lower sphere with which they are communicating; because if they would communicate truths of a higher sphere, those communications must be made to the affections, or through the instrumentality of the affections.

That this is so every one can ascertain by a careful examination of himself and his experience. No idea can be transmitted to the mind by external language, unless there exists in the mind that out of which the idea is to be constructed. Every being must have within himself the interpretation of that which is sought to be communicated. Aside from his consciousness and experience, language is meaningless. To one who has been born blind, and has never had within himself a conscious perception of light and color, language can never awaken within him that perception. The same would be true to one who was born deaf

as to sound and musical harmony. Hence, in communicating by external language both must have the same consciousness, and have had a similar experience.

Spirits of this lowest sphere may communicate with each other by external language on subjects involving their common consciousness and common experience; and so they may also converse with those of other spheres under such restrictions. But as their ruling impulse and prevailing activity are in respect to their lusts—as self-gratification is to them the very end of their being—such methods of communication are only a means to enable them to accomplish their desires.

The life and activity of this class of Spirits in the Spirit-world being, as it was in this world, not to instruct, elevate and redeem—not to make others wiser, better and happier—but to administer to their own gratification, there is no converse which can appeal to their affections except that which has reference to their lusts. Hence they will seek no other converse; and if you would converse with them upon any other subject they repel you or are repelled from you. They would listen to you so long as they expected you intended to minister to their desires; but when they could find no response in their affections to what you should utter, they would leave you—just as one would be inclined to leave a drawing-room, if he found in it nothing pleasing or acceptable to his understanding or affections.

But this class of Spirits, being attracted to the earth for the purpose of self-gratification, that they may make use of the bodies of those who are in the same or a similar affection with themselves, or who may be brought into such affections, come more intimately into the affections and loves of those with whom they associate. They flow into them that they may partake with them the sensuous gratifications in which they take such delight. They communicate not so much with the thoughts as with the affections and feelings of their associates. There is an infusion of condition, and life flows into life and feeling into feeling.

Thus it is in what is called mesmeric sympathy, which is nothing more nor less than the sensations or vibrations of our soul in and upon another, when the communication is direct with

the feeling without the intervention of thought. Whatever the operator feels or perceives, the subject also feels and perceives, whether it be of pleasure or of pain, of joy or of sorrow.

The seductive influences of this class of Spirits upon persons in the body are often felt, and strong temptations arise in a moment to do things which the mind revolts from. The impulse comes upon one like a rushing wind, and it will not be safe to parley long with it, for it opposes feeling to argument, and it begins where argument ends. This class of Spirits do not confine their efforts to those who belong to the same sphere of affection with themselves. They will address themselves to any and all who are at any time approachable.

All who are in any degree spiritually impressible, and who are not positive and active in some higher or purer affection, are at times approachable by this class of Spirits. Slothfulness and inactivity make persons peculiarly subject to this class of temptations, and there is much truth in the old saying,

*"For Satan finds some mischief still,
For idle hands to do."*

Whenever these influences are felt, the mind should assume its most positive condition, and resist them at once. A few unsuccessful trials of that kind on the part of the tempting Spirit will put an end to further temptations from that source. But a feeble resistance, an arguing of the question, or anything of that kind, will soon give the tempter the advantage.

As to the state of happiness or misery of this class of Spirits, something may be said. They are not developed to a condition where true happiness can be known, and consequently they are not in a condition where great misery can be experienced. Being free from the body, they can not experience the pains incident to the sick or diseased body. Their sufferings are such as are incident only to Spirits in their undeveloped condition. Their moral and religious natures being undeveloped, they can not experience the pains of a wounded Spirit. They have never known enough of moral duty or obligation to feel the pangs of remorse. I am speaking of that class of Spirits who have lived in, and entered the Spirit-world from, this lowest sphere. They

are unconscious of, and indifferent to, any higher or better condition than the one they are in.

They are liable to vexations and disappointments very similar to what they were in this life. Not always being able to accomplish their purposes, and as their enjoyments depended upon their success, they are not always able to enjoy themselves. Being in the love of self in all their desires and actions, they are liable to encounter antagonism and defeat. Study the enjoyments and sufferings of such characters in this life, and then abate so much as was necessarily incident to the susceptibilities of the physical body, and you have a tolerable idea of their enjoyments in the Spirit-world.

Being unacquainted with higher and better conditions—being strangers to every impulse which does not directly or indirectly arise out of their selfish lusts—it is difficult, if not impossible, to awaken in them a desire for a higher wisdom and a purer love, until the ruling lust in them shall perish; and that lust will not be likely to perish while the means of gratification are at hand, and such means will be at hand until the earth is redeemed. The ultimate redemption of this class of Spirits, though certain, is very remote. It is the most distant of all classes, because they have the least desire of all for redemption. They know the least of the necessity, and understand the least of the nature, and beside, they are the most unapproachable of any class, by higher and better Spirit influences.

Upon the redemption of the societies of earth must the redemption of this class depend. While earth is the hot bed of every vice and crime, for them there is no hope. While war with all its attendant evils is deluging the earth with blood, and spreading physical and moral devastation on every hand; while slavery, with its lust and pollution, keeps open a universal brothel, and nurses every vice and crime; while intemperance pollutes and brutalizes the soul, and deadens every noble aspiration; while governments, civil and religious, are but the outbirths of a nation's lust; while wedlock is but a license to licentiousness, this class of Spirits will find delights which will tend to draw them yet further away from the true destiny of the Spirit.

Every lust which controls a human being in the body, is con-

nected with this lowest and darkest of the Spirit-spheres, and is but another cord binding the souls of that sphere to their polluted abode; and every human being who puts away his lusts and comes into a higher and purer love, breaks one of those enslaving cords, and gives promise of the approach of that day when death and hell shall be cast into the bottomless pit, and the darkest soul shall be redeemed. And well may the angels in heaven rejoice more over such an event, than over ninety and nine just persons who need no such redemption.

There is a class of Spirits belonging to this lowest sphere, whose redemption may be less remote. They are those who have more light and knowledge respecting higher spheres; those who have known the impulses and loves of their moral natures; who, like the prodigal son in the parable, had been in a better condition, but had been drawn away by their lusts. Such Spirits have within themselves a consciousness to which an appeal can be made, and under favorable circumstances a pure desire can be awakened; for in that world as in this, the greatest obstacle is overcome when a true desire for reform is awakened.

But while this class of Spirits, who have known higher and better impulses to action, will be sooner redeemed from their low condition, they are subject to more suffering than the former class. Their knowledge of moral duties and obligations lays in them the foundation for regrets as well as remorse. While feeding on their husks and swinish food, they will reflect upon their madness and folly in having permitted themselves to be drawn away by their lusts, and then they will bethink themselves of the bounteous provisions made in their father's house; and such reflections will stimulate them to return.

Just in proportion as they have descended in their lusts from the highest plane of impulses of which they have had a conscious perception, will be their reproaches and self-condemnation. But if in their descent they have involved none but themselves, their return will be comparatively easy. But if they have dragged others along with them, and especially if they have knowingly and purposely involved others in their ruin, their sufferings will be greater and their return more difficult.

There are but two ways by means of which a being can be

redeemed from his lusts: First, by having the lust perish by being deprived of the means of exercising it; and second, by having a higher and purer impulse implanted in its stead. The first class herein considered are to be redeemed by the first means; the second class are to be redeemed by the second means.

The redemption of the second class involves the calling into action of their moral natures, which necessarily begins to reveal to them their moral filthiness and deformity. Their moral sensibilities are quickened, and they begin to have love for those they have injured, and to feel a strong desire to make reparation; and unless they can do it, or unless it can be done, they can not feel at perfect ease. Their own simple reform and advance to a higher sphere, leaving the victims of their lusts and passions still in their wretchedness and filth, would not satisfy the demands of their moral natures. They find that their salvation must be wrought out by redeeming others, and that work is not always easy.

It is for reasons of this kind that the redemption of this class, and their return to a state of innocence and happiness, is difficult, although certain. There is for them a good degree of happiness in the work of redemption. There is within them a peace and harmony far surpassing all the gratifications of lust. Like the reformed inebriate who is again descending into the gutter, not to wallow in the mire with his companion, but to take him by the hand, and speak in his ear words of encouragement and cheer, and bring him up again upon the platform of manhood and humanity, he enjoys more that work than he did all his previous dissipation and debauchery, his drunken carousals and songs. So the spirit returning from his lusts, and laboring to bring with him his companions, is not without his joy and comfort. But still, to make his happiness complete in the sphere to which he returns, he must see that all the evil he has done to others has been, or is soon to be, undone. He must feel that there is no blood on his skirts. Then can he go rejoicing on his way.

This work of redemption by this second class of Spirits, can be best done while the Spirit is connected with the physical body, for many reasons, but principally because he is in a position to manifest himself to those who have been injured by him in his career of lust. As a disembodied Spirit, he can not always man-

ifest himself in such a way as to counteract the pernicious influence he has exerted, and consequently he must labor under great disadvantages.

Take, for example, the condition of Daniel Webster. He sinned most grievously in his conduct and influence upon the subject of slavery, and he sinned against great light and knowledge. It is not enough for his redemption that he is sorry for what he did. It is not enough that he condemns and despises himself for it. The evil which he did lives on and works on though he has passed away. The groans of the bondman are in his ears, and he can not cease to hear them. The blood of the slave is on his garments, and as yet he can not wash it away. His influence yet lives and is working for evil, and hitherto he can not prevent it.

Were he in the body; had he yet power to stand up before the world and speak to the physical ear, and recant and say to the world he had been in the wrong, that every principle of right, justice and humanity demanded the freedom of the slave, and that there was no authority under heaven that could legitimately sanction the chattelization of man, he could annul his past influence; he could more easily redeem the past. But as it is, he can not speak to the public ear. He can not make the slaveholder and the mad politician believe it is he that speaks, though he speak with a Spirit-tongue, and speak in the agony of his soul.

Hence it is that Spirits in like condition with Webster have often said in their communications, they would that they could come back to earth to correct false impressions which they had made, and evil influences which they had left behind. They have much occasion for wishing so, for they could undo in a day in the body, what it will take them many days to undo in the spirit.

Thus it will be perceived that those Spirits who have sinned against light and knowledge by following their lusts, and have involved others in evil, have a redemption to be wrought out which is full of difficulty, and which may cost them much pain and suffering; "for unto whom *much* is given, from him *much* must be required." For those who have sinned against moral right and duty must have a moral redemption, and that necessarily involves all the moral susceptibilities of their natures.

They must come fully upon the plane of moral love; and to come there, they must mourn over the moral ruin they have wrought.

But there is a full and perfect redemption. Imprisoned as the Spirit is for its sins, with the full weight of the penalty upon its soul, demanding that the last farthing shall be paid, the ransom is at hand; and were it not that I should be misunderstood, I would say that that redemption was purchased by the atoning blood of Christ. But if I say that now, you will interpret my declaration by the orthodox dogma of a vicarious atonement, and nothing can be further from the truth than that.

Your sin is not against God; it is against yourself and against your brother. Your work is not to satisfy God, but to satisfy yourself and to satisfy your brother; not to redeem yourself in the estimation of God, but to redeem yourself in your own estimation—to bring yourself into a condition where you can hear the voice of God walking in the garden of your soul, and speaking peace to your entire being.

Man's moral consciousness tells him that he can not satisfy the demands of his moral nature while he is conscious that others are suffering on his account, or for his sake; and it is because of the *purity* of his moral nature, that its demands can not be otherwise satisfied. Now, unless there were something lying deeper and nearer the Divine than this moral nature, this redemption could not be wrought out. Unless there were the recuperation of divine omnipotence in the soul, which ignores all time and space, and is as universal as the past, present and future of the soul itself, and to which principle there is no past nor future, the soul would necessarily fail of redemption.

Man's life and conscious being is an influx of God, and the inmost of man is an efflux of the inmost of God; and when man is born into that inmost of his being, he is born into the inmost of God, and he is in God and God is in him. He is then united through his conscious being with the great Fountain of love, wisdom and power, and they flow into his all of being, past, present and future; and by such influx of the Divine into his past existence, a sanctifying and redeeming influence is imparted to all influences which have gone forth from him.

That man is spiritually connected with every thought, feeling and act of his past life, is demonstrated, in fact, in many ways. Those whose spiritual vision is very fully unfolded, are often enabled to find individuals by following, so to speak, the spiritual track they have left behind them. I have often witnessed experiments of this kind, and successful ones, in tracing individuals by such means; and the trace thus left behind partakes of the character of the individual. Those who are of high and exalted character for truth, justice, and moral purity, leave a light and and beautifully brilliant trail in their path, while those who are of an opposite character leave a dark and polluted one. I have pursued those matter-of-fact investigations with much interest, and have tested their truth very many times.

Also experiments in spiritual impressibility have demonstrated the same thing. The influence which the mind and character of a writer imparts to his writing or autograph, varies according to the changing state and condition of that mind and character. That different characters impart different spiritual influences to their writings, and that the influences agree with such characters, is as well established as any fact can be. Millions of experiments have demonstrated its truth, and continued experiments will continue to demonstrate the same truth.

That the influence thus imparted varies as the character from time to time varies, I know to be true. My own experience has demonstrated this many times, and has demonstrated it in such a way that I cannot doubt it; nor can I be made to doubt it until I doubt my own conscious existence. The autograph of an individual, written at any time, is a constant record of all subsequent changes in spiritual condition occurring in such individual; and the true psychometer can, by means of such autograph, detect all such changes. This is no matter of idle speculation. Its truth has been demonstrated many thousand times.

This psychometric power is not peculiar to any particular class of individuals. It belongs to all, although it is more fully developed in some than in others. It is a faculty of the Spirit; and in proportion as the spiritual attains the ascendancy, this power becomes more manifest; and when all shall come more fully into their spiritual natures, they will become conscious of these facts.

The fact being established that a letter written many years ago, and while the writer was in full health, will to-day disclose the fact of his death if he now be dead, demonstrates that there is a living connection between the writer and that letter, and that the psychometer in possession of that letter is spiritually in connection with the writer. There is a current of influence constantly flowing back through that spiritual cord, imparting the present character and condition thereto.

In this reflux influence is to be found the redemptive power of the soul. As the Spirit ascends from one plane of love to another, the holier influence of that higher plane flows back along the path of his past being and exerts a healing energy; and as the ascended Spirit surveys the past, and perceives the pulsations of his new-born love throbbing to the very commencement of his being, imparting life and redemption all along his path, he is stimulated to higher and holier efforts to perfect himself in every good word and work, that a holier and diviner influence may flow back and wash all his guilty stains away.

This redemptive influence will be felt by all who have been connected with his influence in time, according to their condition; and its tendency will be to redeem all. It will not do it at once; it may require much time, but it will do it ultimately, and the repentant Spirit perceives it, and it gives him much joy.

When Daniel Webster shall have made progress in the love principle of his soul, so that all selfish lusts shall be overcome and destroyed, he will then advance to a plane from which he will perceive a new and redemptive principle emanating as it were from himself, flowing back through the all of his being, exerting a purifying and saving influence. Then a new spirit will seem to be breathed upon earth; a silent yet potent one will go forth in the name of the spirit of the age, and will do more to redeem man than did Webster to prevent his redemption.

This spirit, called the spirit of the age, working silently and unseen, inspiring thousands of a sudden to put forth new energy in the great work of human redemption, has its origin, not unfrequently, in the reflux influences of great minds as they are born into a new sphere of spiritual being. The spirit of the present age, demanding freedom for body and soul, we shall yet find

comes from the Spirit-spheres, and has had its origin in new births into some of the higher circles of the Spirit-sphere.

What truth can be more beautiful than this? It is shadowed forth in all the works of our Divine Father. He has implanted in all things a recuperative energy—a power to heal. In the vegetable kingdom, the power to heal is within the wounded plant or tree; in the animal, the healing power of the body is within the body. So is it with the spiritual. If the spirit is wounded, there must be that within it which is suited to heal it.

As in the vegetable, if any particular part of the living organism is injured, it secretes the appropriate material to restore the injured part, whether it be the bark or the woody fiber of the tree. As in the animal, the appropriate material is secreted to repair the breach, whether it be bone, muscle, artery or nerve, so is it in the spiritual, whatever department thereof is wounded; the energy is there, and the appropriate means are at hand to restore it to health.

We have seen that the individual who has descended from a moral plane into the depths of the sphere of lust, and has involved others in degradation and misery by his conduct and influence, must have a moral redemption, which necessarily involves the quickening of all his moral sensibilities, and that from the nature of things he cannot be at ease while he is conscious that others are degraded and suffering by reason of his conduct and influence. This necessarily wounds his peace and happiness; that is, it is the pain flowing from the moral wound he has inflicted upon himself. Now the only remedy suited to his disease is that the past may be redeemed—that the utmost farthing may be paid, that the base influences may be done away. Repentance and reformation send back the healing stream, and the waters of life flow to the lips of the needy and perishing. The tree of life springs up, whose leaves are for the healing of the nations; and all this flows from the redeemed soul as though he were the fountain.

I have already hinted that this redemption was purchased by the atoning blood of Christ. Do not understand me to say that the death of Jesus of Nazareth has anything to do specifically for your redemption or mine, or that any new provision was then

made by which man could be redeemed. Far otherwise. The simple death of Jesus is of no more importance to the world than the death of any other human being.

By the blood of Christ is meant the life of the divinely anointed; the true birth of the divine Spirit which involves the death of every lust; the complete overthrow of all selfish impulses; the perfect submission of all our loves and delights to the divine will—in short, the perfection of our characters in God. Then a perfectly holy, purifying and redeeming influence will flow back throughout the period of our existence, “cleansing us from all sin” by washing away all traces of our wickedness, not only in our own souls, but also washing it out of the universe.

PROPOSITION.

WHATEVER may be the character of man's ruling love, he will strive to make every other department of his being contribute thereto.

Hence he who is in the ruling love of self will strive to bring his animal, intellectual and moral nature to contribute to his self-gratification.

Hence if he engages in moral and social enterprises from a supreme desire to do a moral and social good, he will call the energies of his being to engage in such work.

Hence divine love in the individual merges all in the divine will, gives all to the absolute, the universal.

The animal mind finds its delights in such things as can address its sensations. Hence it seeks its gratification therein.

The scientific mind finds instruction and pleasure in scientific truths, etc., and where the ignorant perceive nothing and feel nothing. So also the moral and charitable.

The true worshiper finds a never-failing fountain in God.

MODERN MYSTERIES EXPLAINED AND EXPOSED.

BY THE REV. ASA MAHAN, ETC.

CONTINUED FROM PAGE 222.

BUT we will not dismiss the Drummer of Tedworth yet.

"I thank thee, Jew, for teaching me that word." We will try this case by Mahan's philosophy, and see how clear and demonstrable he is in his argument. If I can understand his implied reasoning (for he has not quite assurance enough to speak it out plainly), he intends to have his readers understand that the absent drummer did all this knocking, drumming, sighing and purring in Mr. Monpesson's house, and the validity of his argument depends upon his demonstrating it to be so. Whether he intends to have us understand that the drummer *consciously* and *voluntarily* performed these feats at a distance, he has not informed us; but from certain underscorings I should think he meant to intimate that such was probably the case. Yet from other reasonings of his, we understand him to affirm that the like may take place through the unconscious and involuntary agency of exciting cause.

According to Mahan's philosophy, how were these manifestations produced? Now mark the demonstration. There is a medium which permeates all bodies known as "od force," sometimes called "animal magnetism." This medium has "*polarity*," and consequently possesses the attractive and repellant force. "It operates with immense power upon the muscular system;" it sometimes "wholly insulates the mind from any communication with the external world;" it sometimes "greatly quickens the perceptive faculties, so that the mind perceives objects which lie wholly beyond, and at a great remove from, the reach of ordi-

nary sense." "Through this same force our mind may, when the proper conditions are fulfilled, control the action of the mental and physical powers of another mind;" and "the action of this force, when certain conditions are fulfilled, is determined, in many important particulars, by mental states and acts;" and "it acts upon other objects, and is reacted upon by them," producing sounds, moving physical objects, etc. Therefore the phenomena attending the Tedworth Drummer case were the production of mundane causes operating upon the "nerve-centers" of certain individuals while in certain conditions, and therefore all similar phenomena are produced in the same manner. Verily the "intellectual giant" has taken the devil by the horns, and the "modern mysteries are explained and exposed."

But being a little dull, and somewhat skeptical withal, we will look a little more particularly into this demonstration. In what way were these phenomena produced in the house of Mr. Monpesson, through the agency of the absent drummer? Our sage philosopher replies, through the agency of the *odylic* medium. It, possessing the property of "*polarity*," that is, of imparting to material substances the attractive and repellant conditions, acted upon the drumsticks, alternately attracting to, and repelling them from, the drum, according to "certain mental states," until the "*tattoo, cuckolds and round heads*" were beat out in a most masterly manner.

But how did it so happen that the animal magnetic discharges of the drummer's brain, acting upon the *odylic* medium, could transmit with such rapidity such changes of conditions to the drumsticks as to cause them to be attracted and repelled in such time and with such force as to beat a *tattoo*, etc., upon the drum? For every motion, however slight, if produced through the agency of this medium, according to Mahan's philosophy, is produced by the attraction and repulsion existing between the drum and the drumsticks. And this attraction and repulsion could only take place by a change in the condition of the drumsticks or drum for every motion, so that in beating a *tattoo, round heads*, etc., it would require very rapid changes of an irregular character to produce the tune.

But here again another difficulty arises: These changes in the

animal magnetic conditions of the drum and sticks, are produced through the conscious or unconscious agency of the drummer's mind; and hence his mind, according to all analogy, must have been specifically and definitely connected with the drum and sticks by a conductor which would insulate the action of his mind from all things else than the particular objects of manifestation. For, being separated from the drum and drumsticks, as he was from everything else in Monpesson's house, unless his mind was definitely connected with the drum, etc., by an insulating conductor, the action would be as likely to terminate upon anything else as upon the drum.

What, then, connected the mind of the drummer with the drumsticks and drum? Mahan replies, the *odylic medium*. But that is diffused through all space and permeates all bodies, and connected the mind of the drummer with everything else as well as with the drum; and if there were no other conductor than *od force*, the action would have proceeded from the drummer, as a center, in all directions; and furthermore, through that general and universal medium, the drummer could not have changed the condition of the drumsticks from positive to negative without changing the condition of the universal medium; and unless there was a special conductor between the drummer's mind and the drum and sticks, such change of condition could not have taken place in the drumsticks without also taking place in everything connected with the *odylic medium*. So then, to make Mahan's philosophy possible, there must have been a conductor connecting the drummer's mind with the object of potential action in Monpesson's house, which conductor must have insulated the action of the "*odylic medium*" concerned in the production of such phenomena, from the general medium, and must have been continuous from the drummer's "*brain centers*," if the action was conscious and voluntary on his part, or from his "*nerve centers*," if the action was unconscious and involuntary, to the drum, the drumsticks, the bedstead, or whatever was the object of potential manifestation.

And furthermore, as the manifestation was connected with the minds of those who were present and witnessed them, and fre-

quently responded to their calls for tunes, raps, etc., their minds also must have been connected with the drummer's mind; and hence there must have been a double set of conductors, one passing from the spectator's "brain centers" to the drummer's "nerve centers," and thence from the drummer's "nerve centers" to the drum, etc., and these conductors must have been such as to insulate the action, and conduct it to the specific object of potential manifestation. So the question again arises, What connected the drummer's mind with the minds of those who witnessed these manifestations, as well also as with the manifestations? "Animal magnetism" and "od force," according to Mahan's hypothesis of their existence and condition, do not answer the purpose. The connection must have been direct and specific.

The odylic medium being general and universally diffused, like the medium of electricity, can not be used as a special conductor of force except under the law of divergence, and the force will be as generally diffused as is the medium conducting it. Using the general medium, then, as a conductor, the force will be diminished as the square of the distance is increased. Now the force residing in the "nerve" and "brain centers" of the drummer, to be exerted at the distance of several miles in Mompesson's house, through the general odylic medium, must have been considerable at the "brain center" of the drummer to have "drummed," "pulled off the bed-clothes," "lifted up the bed and children," and finally to have exerted so much force as to require six men to counteract it; for, says Mahan, (page 89) "The clothes were raised up, and six men could not keep them down."

An estimate of the amount of force at the "brain center," acting at the distance of two miles, will throw some shade of improbability upon Mahan's philosophy. We will suppose that a man can exert a force of one hundred and fifty pounds: Then six men could exert six times a hundred and fifty, which is nine hundred pounds. Now this force being exerted at the distance of two miles through the general odylic medium, is subject to the law of divergence, which is inverse to the square of distance. Hence the force at one-half the distance, or one mile, would be four times nine hundred, which is thirty-six hundred pounds.

At one-half mile the force is	14,400 pounds.
At one-fourth of a mile	57,600 "
At forty rods the force is	230,400 "
At twenty rods the force is	921,600 "
At ten rods the force is	3,686,400 "
At five rods the force is	14,745,600 "
At two and a half rods it is	58,982,100 "
At twenty feet the force is	235,929,600 "
At ten feet the force is	943,718,400 "
At five feet the force is	3,774,873,600 "

and so on quadrupling as you halve the distance toward the "nerve and brain centers." The force evidently must be very great as you arrive at the "center;" and it may be seriously questioned whether any such "giant" power belongs to the "brain or nerve centers." Truly a mind that could conceive of such a philosophy, may be denominated a "giant intellect" or an "intellectual giant."

But I have not yet done with the Tedworth Drummer. If this force is exerted under the law of attraction and repulsion (and this is Mahan's theory), then these "brain and nerve centers" must be points from which the power radiates through the general odyllic medium, or there must be conductors analogous to the wires which connect the poles of the battery extending from those "centers" to the object which is to be thus charged, positively or negatively, to be brought under the law of attraction and repulsion, and these conductions must be double, thus: The drummer, being several miles distant from his drum and drumsticks, unconsciously wishes to drum. There must be a conductor running from his "nerve centers" to the drum, and also another running to each drumstick. Now these "nerve centers" must so charge the drum and sticks, that while one stick is repelled the other must be attracted; and then, as often as the blow is to be repeated, the condition of the drum and sticks must be changed.

But here again the reverend gentleman's theory is subject to difficulty: Supposing he has found some *spirit wire* to serve as a conductor between the "brain and nerve centers," and the object to be charged and brought under the law of attraction and repulsion: then between the objects thus charged the law of attraction applies, and the force is increased as the square of the distance is increased, and *vice versa*. Suppose, then, the stick, in drumming,

passes to the distance of one foot from the drum, and is there arrested by a change of condition, and is attracted toward it. The attractive power which could arrest the stick, so rapidly flying off at the distance of one foot, and increasing as the square of the distance diminished from that foot to the surface of the drum in its return, would become so great, and would impart such momentum to the stick by the time it came in contact with the drum, as to utterly destroy it.

What, then, becomes of the reverend gentleman's philosophy? He was to demonstrate "that from known mundane causes, precisely similar and analogous facts do arise," and he has cited this Tedworth drummer case as one proceeding from "known mundane causes," and claims that all other cases which do not exceed in wonder and marvel this Tedworth case, are to be set down to mundane agency! Does the reverend gentleman understand his own philosophy? and has he caused any other person to understand it? His book promised to "explain," "expose," demonstrate. What is the explanation of the facts cited? Where is the "exposition" of the fallacy of the "spirit theory?" and where the demonstration that it all proceeded from mundane agency? What is the "known mundane cause" that produced all the phenomena cited? and how and under what conditions did such cause act?

Thus it must be obvious to every mind that the theory of the Rev. A. Mahan is utterly inadequate to explain the simplest of these mysterious phenomena. The existence of the odylic medium, its property of imparting to other bodies the attractive and repellant forces (which is not true, but being admitted for the benefit of Mahan's theory), will not aid him at all in his explanation. There is no possible relation between his premises and conclusion, and his reasoning is faulty in other respects. 1st. He assumes the truth of his major proposition when it needs to be proved; 2d. His minor proposition is false in itself, and also unrelated to his major; and lastly, his conclusion is illegitimate, and based upon neither of his propositions.

In another place I shall attempt an explanation of these phenomena upon the spiritual hypothesis, and until then I will dismiss the Drummer of Tedworth, thanking the Rev. A. Mahan

for giving so great publicity to the facts, and persuading so many of his people that such facts do exist. I am still inclined to believe the old adage, that "God will cause the wrath of man to praise him, and the remainder of wrath he will restrain."

The phenomena cited by Mahan as connected with Frederica Hauffe differ but little in character from those in the Tedworth drummer case, so far as physical manifestations are concerned. There were similar knockings on the walls, noises in the air, movings of physical objects without contact, etc.

Those phenomena which differed from the case already cited, were 1, the magnetic condition of the medium; 2, the producing of rapping sounds in a distant house while she was in the magnetic sleep; 3, her clairvoyant vision and clear perception of distant objects; 4, her perception of the thoughts of those who were about her, and who came into magnetic communion with her.

The next case cited (page 93) is that of Mademoiselle Elizabeth de Ranfaing of Lorraine, supposed to be possessed of the devil, about the year 1620. It was supposed at the time that she had taken love powders and other magical medicamenta. That which was peculiar in her case as cited by Mahan, is found in the following extracts.

"When she was exorcised in either Hebrew, Greek or Latin, she always replied pertinently to them—she who could hardly read Latin. M. Nichols de Harley, very well skilled in Hebrew, exorcised her in that language, and he found her capable of answering him correctly, merely from the movement of his lips, without his pronouncing a word.

The questions and commands were therefore addressed, not to the woman, but to the supposed devil. All replies made *involutionally* by the woman were therefore taken for granted to be the replies of the demon."

"The Rev. Father Abbot Capuchin, having observed that the demon wished to overturn the *benetoir* or basin of holy water which was there, he ordered him to take the holy water and not spill it, and he obeyed. The father commanded him to give marks of possession, and he answered, 'the possession is sufficiently known.' The father added in Greek, 'I command thee to carry some holy water to the governor in town.' The woman

replied, 'It is not customary to exorcise in that tongue.' The father answered in Latin, 'It is not for thee to impose laws on us, but the church has power to command thee in whatever language she may think proper.' Then the woman obeyed," etc.

The remaining particulars cited are that the demon or the woman discovered secret thoughts, and heard words spoken in an inaudible manner, answered very difficult theological questions concerning the Trinity, the incarnation, the holy sacrament of the altar, the grace of God, free will, etc. "She discovered things unknown to everybody, and revealed to certain persons, but secretly and in private, some sins of which they had been guilty." She obeyed the voice of the exorcists only, "and performed several feats which it was not possible for any person, however agile and supple he may have been, to achieve by natural strength."

These are the additional particulars cited by Mahan—upon which he remarks as follows: "On the above case the following remarks are deemed of special importance; 1. The cause of these singular phenomena is too manifest to admit of a doubt in regard to its nature, and that cause was exclusively mundane. 2. The entire mental and physical activity of this individual was controlled by those who came into magnetic *rapport* with her, precisely as those who are mesmerized are by their mesmerizers. The individual supposed herself possessed of the devil, simply and exclusively because her self-assumed and self-deceived exorcists supposed her thus possessed—just as mesmeric subjects would suppose themselves subjects of similar possessions did the mesmerizer entertain this opinion of them. Answers and communications were received as from the devil, just as they would come as from him from mesmeric subjects if the same conditions were fulfilled. 3. We have in this case the same transference of thought as in mesmeric relations." *Modern Mysteries* (page 96.)

On page 98 Mahan continues: "However mysterious the facts above cited may appear, the following conclusions pertaining to them are too manifest to be denied, to wit; 1. The cause of these strange phenomena is exclusively mundane. Nothing can be more unphilosophical than to attribute such phenomena to disembodied spirits. 2. This power, when developed in the human system in connection with the brain as its nerve center, accords

in its action in certain respects with the mental states of such individuals, and is determined in its action by such states. 3. When other individuals come into certain relations to such persons, the mental states of the former are in many instances, by means of this force, reproduced in the minds of the latter, and this precisely in accordance with what occurs in the mesmeric relations. 4. Individuals under the influence of this force often present all the peculiar perceptions and other phenomena which characterize what is called independent clairvoyance. They have perceptions by other means than the organs of sense, and of objects located totally beyond the reach of the senses. 5. With the terrible mental and physical effects induced in such individuals by this force, it operates in their physical systems as a very strong polar force attracting and repelling other bodies in accordance with the peculiar phenomena of electricity and magnetism. 6. Other bodies in contact with such persons or in their immediate vicinity, often become charged with the same force, so as to be strongly attracted toward, or repelled from, each other. The force which produces these effects is called the *odylic force*.

We have the summing up of the Rev. A. M.'s conclusions thus far under the six affirmatives just quoted. In another part of this review I will explain each of these phenomena. My business now is to show the fallacy of the reverend gentleman's demonstrations; and for that purpose I will take up each of his affirmations.

1. "The *cause* of these strange phenomena is exclusively mundane and physical."

How has he demonstrated such to be the nature of the cause of these phenomena? By citing instances of similar phenomena, as in the case of Angelique Cottin, the Drummer of Tedworth, Frederica Hauffe, Madame Elizabeth Ranfaing, etc. But what demonstration did he give as to the cause of the phenomena in the cases cited as parallel? Were such phenomena the product of mundane causes? Before the reverend gentleman can prove anything by such cases, he must be able to explain them. He might as well compare modern cases with modern as with ancient, unless he can explain the cases cited, and demonstrate them to have been the product of mundane causes.

But what does the reverend gentleman mean by a *mundane* cause? Does he mean a cause purely material as contradistinguished from spiritual? or does he include also the action of mind upon mind in transmitting thoughts, feelings and volitions from one to the other without the aid of material or physical agency? If he included the latter as *mundane*, why then, indeed, the intercommunication of spirits might be real—that is, what it claims to be—and yet be included within the definition of *mundane*, and the controversy would then turn upon the appropriate use of the word *mundane* as expressive of the action of mind upon mind, and not upon the truth of the spiritual theory.

But if by the term “mundane,” he mean material and physical causes as distinguished from mental and spiritual, then indeed he has demonstrated nothing. I will demonstrate at the proper time, that the condition of mind, under the mesmeric influence, is similar and analogous to that of disembodied mind, and that consequently the phenomena would be similar and analogous. And when Mahan produces cases of mental or spiritual phenomena, under the influence of mesmerism, which are analogous to spiritual phenomena, that is, the phenomena of disembodied mind, he can not attribute them to *mundane* causes;” for the faculty of clairvoyant perception is purely a spiritual faculty, whether applied to minds in a physical body, or to disembodied mind. The mind that perceives without the aid or use of its physical organism, perceives in virtue of its spiritual faculties, whether possessed of a physical body or not. I will affirm, then, that clairvoyance is neither “mundane” nor “physical” as distinguished from spiritual.

But if the Rev. Mahan were permitted to class clairvoyant phenomena with those of the *mundane* and physical, he would even then utterly fail to identify them with spirit in very many important particulars. Clairvoyance is but a means of addressing the consciousness, by means of which certain perceptions are transmitted to the mind, from which proceed volitions and thence actions depending thereon. But there are many phenomena connected with these “modern mysteries” which clairvoyance in its broadest scope, is utterly unable to accomplish. But of these in due time.

2. “This power, when developed in the human system in con-

nection with the brain as its nerve center, accords in its action in certain respects, with the mental states of such individuals, and is determined in its action by such states."

The odyllic medium he has defined to be generally diffused through all space, freely permeating all bodies, and that its mission in these phenomena is that of a conductor. Hence he speaks of the power which is concerned in the production of these phenomena as being developed in the "human system." That is, we are to understand that the odyllic medium, as such, has no power of its own; it only acts as it is acted upon by the "brain" and "nerve centers," and, like any other known mundane conductor or medium, it only imparts that which it receives. Hence this immense power, acting at such distances, has its origin in the "brain centers" and "nerve centers" of those who are the mediums, or others coming into *rapport* with the mediums. Now how is this power developed in these "brain centers" and "nerve centers?" Spontaneously, or by the action of the mind? Spontaneously, I suppose, as when it is not developed in the brain as its nerve center, it does not accord with the mental states of the individual, and is not determined in its action by such states; but when it is developed "with the brain as its nerve center," it accords in its action, in certain respects, with the mental states of such "individual" as is governed thereby.

The proposition that the *brain of the mediums spontaneously* developed the power by which these wonders are performed, and that unconsciously to themselves is so absurd an hypothesis, that Mahan could not summon boldness enough to state it in plain terms. We have already seen that the power producing these phenomena, if acting from the person of the medium as a center, through the odyllic medium, according to the known *necessary* laws of attraction and repulsion, the brain of the medium must exercise, at its center, more force than a thousand steam engines of a million horse power each. Mahan, in his exceeding eagerness to overthrow the spiritual theory, ignored all rules of reasoning, all well established principles of science, all love of truth, and stultified himself in his effort to stultify others. And yet he affirms that his deductions are too manifestly true to be denied!

Mahan commits this great error in attempting to identify these

phenomena with those produced through the agency of electricity and magnetism. He has not determined in his mind the philosophy of electric and magnetic action. He cannot tell what relation the iron of the electric magnet sustains to the magnetism. He reasons as though the iron of the magnet attracted and not the condition resident in the iron. If he would study a little more attentively the philosophy of electric and magnetic attraction, he would find that its power was great *only at infinitely short distances*, and that whatever of magnetism did not lie at the surface of the magnet, exerted but little force.

He affirms that animal magnetism, or the odylic medium, is similar to electricity and magnetism in its "*polarity*," and consequently he infers and affirms that it acts in virtue of that property; and he bases all his argument upon the supposed "*polarity*" of the *od force*, as the *rationale* of his explanations. Hence he must admit that like electricity and magnetism, it can only act at short distances. And when he speaks of physical power exerted through such agency, he must be prepared to show that the physical conditions were such that the bodies attracting or repelling each other with such power, were at infinitely short distances from each other. When he places them many feet apart, and yet makes them exert a force of many pounds' weight, it becomes necessary to generate a power at the surface of the medium beyond human appreciation.

The remaining points will be considered when I treat upon the subject of clairvoyance and magnetism.

Thus far, this "intellectual giant" has demonstrated nothing by which to identify these phenomena with those of a mundane agency. He has established no premises; he has demonstrated no conclusion; and it is safe to say, that no mind reading his "explanation" and "*expose*" is any better enlightened or has a more intelligible view of the subject than he had before. I proceed next to his consideration of "*The odylic force as identical with that which is the immediate cause of the spirit-manifestations*."

"We now enter upon a very important department of our investigations. Spiritualists themselves admit, as we have already said, that Spirits do not cause these manifestations directly, but *mediately*, that is, through the instrumentality of a certain force

of some kind, pre-existing in nature—a force which they have learned to control. The agency of the Spirits is manifest, if at all, not in the *existence* or *properties* of this force, but in the *direction* of its action, etc." *Modern Mysteries* (page 99.)

Does the reverend gentleman intend to intimate that Spirits ever create force; that is, that in their true and legitimate sphere of being and action, they ever exert any force not pre-existing in nature, that is, in the divine government? When, by the effort of my will, I cause my arm to move with so much force as to lift fifty or one hundred pounds, does my mind create the force thus exercised, or does it only direct a pre-existing force in nature? When the angel rolled the stone away from the door of the sepulcher, did he create that power, or only direct its action? If the gentleman is intending to base an argument upon the question of *generating* or *directing* a force, let us be sure that his premises be well established.

I would inquire of the reverend gentleman, further, what I am to understand by the expression, "*a pre-existing force in nature?*" Is there any force in nature that has not its origin in spirit? Divorced from spirit, is not nature dead, inanimate, powerless? What does the property "*inertia*" in matter imply, but the utterly dead and passive condition of matter?—that it has neither power to generate nor destroy—can neither resist the impress of power, nor detain it when vitality, nerve aura, and spirit, each and every medium performing a separate function.

The mere exercise of force of itself would not be evidence of an "*ab extra* spirit interposition," provided the conditions and relations were such that any known force other than such spirit interposition, could have exercised it. But when the force is exercised under circumstances and conditions where it does not come within any known law of mundane action, and when to suppose a mundane cause is to ignore every established principle of science and sound philosophy, and especially when the force indicates intelligent contingent action, and claims to be spiritual, it is not doing violence to the principles of correct judgment, provided spiritual beings exist and have any means by which they can exercise physical force, to determine that such potential manifestation is from spirit.

"This force, also, the Spiritualists, as well as others, admit to be exclusively physical in its nature." (Page 100.)

That force is denominated physical, according to Mahan, which is exercised through physical agency. All action of the mind or spirit, then, becomes physical when it is manifested through physical agency. If God causes the wind to blow and upset a sailboat on Sunday, to punish pleasure seekers for violating the Sabbath, according to Mahan his providence is to be attributed to a mundane agency! If he in any special manner punish the wicked by destroying his property, his health or life, it is all accomplished by mundane agency, and mundane power!

If Mahan will look a little closer into his argument, he will see that he has not used much scientific accuracy in defining the important terms he uses. Let him tell us what he means by mundane cause, mundane power, etc.

When I will to move my arm, is the power exercised spiritual or mundane? What is the nature of that force which causes the muscle to contract? Where does the force originate? In the will, or in the muscle? Is the force by man created, developed, etc., spiritual or mundane? Let us have some definition of mundane force, and know its nature and its capabilities. Can it originate thought, feeling, and volition?

Mahan proceeds to argue the identity of the odyllic medium with that force which produces these spiritual manifestations, upon several points. 1st. "The relation of these causes to certain specific localities, is a very decisive proof, in connection with other facts, of their absolute identity. In Boston, for example, the center of the phenomena of withcraft, and where the odyllic phenomena have ever manifested themselves, mediums were developed as soon as the circles were constituted." (Page 100.)

In the very outset, the odyllic medium is universal, and permeates all bodies, according to his philosophy. It is that which connects the "nerve and brain centers" with every part of the world, so that under peculiar circumstances, the clairvoyant can perceive objects at a great remove from the reach of the physical senses. It is a sort of universal mental atmosphere or medium of mental sound, light and power, according to the wonders it performs—because the clairvoyant could not see objects at a

great remove from the reach of physical sense, unless there was that which connected the object with the clairvoyant mind, and that connecting medium must be continuous. There must be no interruption. Thus, if the clairvoyant in Boston examined persons and places in Philadelphia, those persons and places must have been connected with the clairvoyant by a continuous medium, by means of which they acted upon the consciousness of the clairvoyant. Mahan says this medium is "*od force*." The circle in Boston gets communications of facts transpiring in California. Mahan says it is done through clairvoyance, and that is the result of "*od force*." Hence *od force* is continuous between Boston and California.

Since, then, clairvoyance is induced by, and is the action of, "*od force*," and since the clairvoyant can perceive no farther than the odyllic medium extends, wherever there is clairvoyance, there is to be found that medium, and wherever clairvoyant vision extends, there the odyllic medium is to be found. Now clairvoyance belongs to no locality. The medium which can be clairvoyant in Boston can be clairvoyant in Philadelphia. Magnetic and clairvoyant experiments were performed in Philadelphia with as much facility as in Boston, and clairvoyant subjects could examine men and things in Philadelphia with as much accuracy as in Boston. So, then, if magnetism and clairvoyance are the result of odyllic action, it was and is as present in Philadelphia as in Boston; and they should have found no more difficulty in getting up spirit manifestations in Philadelphia than in Boston.

But farther: If the "*od force*" is developed only in particular localities, how is it that the formation of circles induces it in localities where it is not naturally developed? If by being developed is meant being present, how do the circles secure its presence by continuing these sittings "*months*," as he says they were obliged to do in Philadelphia, where the force had hardly if ever appeared" before? Is this force an emanation from the earth, or from the minds of the circle? Or is it generated by the action of the mind upon the earth? We were promised demonstration.

What evidence does the reverend gentleman give that this od

force was ever present in Boston or absent in Philadelphia? His argument now is that od force causes these manifestations; because *where* od force is present these manifestations abound, but where it is not present they do not occur. He next proceeds to infer its presence in certain localities, because these and similar phenomena have frequently happened there, and he infers its absence in other localities, because these and similar phenomena have not happened there. This is "giant" reasoning. He proves the existence of od force in certain localities by the happening of certain phenomena; then he proves that such phenomena are produced by od force, because they take place in such localities. This, indeed, is a demonstration proceeding from a "nerve center," for our author says that action proceeding from "nerve centers" does not indicate intelligence. No more does this demonstration indicate intelligence.

I have been looking in vain for some evidence that od force has any mundane force at all. I am somewhat familiar with that which Baron Reichenbach denominates the *od force*, but that is an entirely different force from Mahan's "od force." I will wait patiently, however, for the demonstration; for Mahan promised it, and being a man of "giant intellect" and of high "pious attainments," he would not promise that which he could not perform.

Mahan's second proof of identity is, "The absolute identity of the physical phenomena of these two forces, as physical causes, presents, in their action upon surrounding objects, the most decisive proof of their identity." (Page 104.)

In the outset, he has not proved that "od force" or any other mundane force has produced the physical phenomena cited. His demonstration has been merely to cite stronger phenomena, and say that they were produced by the agency of "od force." Now I hesitate not to affirm, without fear of successful contradiction, that Mahan has not, and that he can not, show by any means whatever that od force had anything to do in the cases he cited as parallel to the phenomena of modern spiritual manifestations. This, then, is the demonstration of this "*giant intellect*," to cite certain cases, and affirm that they were the product of "od force,"

and then to compare other cases with such cited cases, to show that their phenomena were analogous and similar, and therefore they are the result of "*od force*."

In our reasonings, our conclusions can never rise higher than our premises. If our premises are based upon an arrogant affirmation, our conclusion will be but a repetition of that affirmation. Thus is it with Mahan. He affirms, without evidence and also without truth, that certain phenomena were produced by "*od force*," therefore he concludes that other phenomena are produced in the same way.

Mahan's third proof of identity is as follows: "A similar identity of effects upon the physical organism on the one hand, and upon the mental powers on the other, argues, with equal absoluteness, the perfect identity of these two causes—catalepsy, trance, clairvoyance, and various involuntary muscular, nervous and mental activity in mediums," etc. (Page 105.)

Where has Mahan proved that *od force* has ever produced these phenomena? And in what does his demonstration consist? He has made no such demonstration. He can make no such demonstration. If any one supposes that he has, let him look to it, and ascertain if he can what that demonstration is. It is mere naked assertion, unaccompanied with the slightest proof. Hence all his conclusions based upon the assumption that he has proved *od force* to be the cause of similar phenomena, fall to the ground.

Mahan's fourth proof of identity: "There is a peculiar effect which individuals often experience on approaching mediums on the one hand, and those who are under the influence of *od force* on the other—an effect which renders the identity of the two forces under consideration undeniable." (Page 106.)

The "peculiar effect he illustrates by referring to the electric shock which is sometimes felt when mediums are approached, etc. He proves that "*od force*" gives that "peculiar effect" by referring to the case of Angelique Cottin. But how did he prove that it was "*od force*" which gave the shock in Angelique's case? He cited the case, and said that was the result of "*od force*." Now assuming that to be true, he proves spiritual phenomena to be the result of "*od force*" by showing a "similarity between them." And this Mahan calls demonstration. Shame on such impudence!

These four points of identity end the argument, and Mahan concludes thus: "On this point we need not enlarge as the proposition under consideration, we may safely assume, will not be disputed by intelligent Spiritualists anywhere, it being, as far as our knowledge extends, admitted by them that Spirits produce these manifestations, if at all, by controlling this very force." (Page 106.)

He speaks here as though he had really proved something, and had proved that which intelligent Spiritualists would not dispute. But he is entirely mistaken as to what he has proved, and also as to what Spiritualists will admit. We venture to say that he knows of no intelligent Spiritualist who admits that Spirits produce these phenomena through the agency of "od force." If he had known of any such, we think he would have been likely to have cited them.

Mahan proceeds: "We now advance to another very important proposition. It is this: The immediate cause of these manifestations is identical not only with the odyllic force on the one hand, but with that from which the phenomena of mesmerism and clairvoyance result, on the other." (Page 106.)

Here Mahan is again committing the same error he has been constantly committing through his whole work. Before attempting to show the identity of the force producing the phenomena of mesmerism and clairvoyance with that producing these spirit manifestations, he ought in the first place to have demonstrated what that force is producing mesmerism and clairvoyance. But that he has utterly failed to do. If any one supposes he has done so, let them state his demonstration, and in their effort to find it they will be satisfied he has given none.

What is mesmerism? and what is the relative condition of mind and body which are the subjects of its phenomena? It is sometimes attended with clairvoyance, and sometimes not. What are the different conditions under those circumstances? It is sometimes attended with the loss of sensation, and not of consciousness, and at other times with the loss of consciousness. The subject sometimes remembers what has transpired during the continuance of that condition, and sometimes not. What is the cause of these totally different phenomena in the subject? Ma-

han can not answer, because he has no conception of the real nature of mesmerism or clairvoyance. This is most evident from his argument.

He says that "od force" is the cause of mesmerism—that it is identical with animal magnetism—all of which is without any foundation in fact or philosophy. That which he denominates "od force" exists as a general medium like the physical atmosphere, or like the medium of light, and has no more force of its own than has the atmosphere. It acts only when it is acted upon, and transmits its action just as the atmosphere transmits its motions or sound, etc. As such it may operate as a medium of communication between mind and mind, but it has nothing to do with originating the action or the condition. It is as separate from the mind in its mode of being and action, as is the physical atmosphere from the sonorous body which awakens its motions. It would be just as philosophical and true to say that the atmosphere tuned and played the musical instrument, because it was present and received its action, as to say that "*od force*" was the cause of mesmerism, clairvoyance, etc., for the relation of the mind and its action to this force is very similar to that of the musical instrument to the physical atmosphere.

Mahan's discovery and use of this new medium is as though the deaf man had for the first time discovered the existence of the atmosphere as a medium for the transmission of sound, or the blind man had discovered the light as a medium for the communication of the perception of form, color, etc., and the deaf and blind should then refer all phenomena addressing the eye or the ear to the existence of this new medium.

The deaf man, if he became a disciple of Mahan and his philosophy, would come to the conclusion that the *atmosphere* had restored him to hearing. The blind man would also come to the conclusion that the light had restored him to seeing, and they would have committed the same error that Mahan has in supposing that the odylic medium produces mesmerism and clairvoyance. The deaf man was restored to hearing by having some change wrought within his physical system whereby the undulations of the atmosphere could reach his consciousness; and the blind man obtained his sight by having such a change wrought

within his system, that the undulations of the medium of light could address his consciousness. But the change was not wrought in the deaf man by the atmosphere, nor in the blind man by the light. That which created the susceptibility was independent of either.

So is it in respect to mesmerism and clairvoyance; that which induces the condition of susceptibility is not to be mistaken for that through which the susceptibility is addressed. That power which works the change in the normal condition of the subject, denominated mesmerism, is very different from that medium through the agency of which the clairvoyant perceives distant objects.

If Mahan could be intelligible in his philosophy, he would constantly keep in view a distinction between the conscious principle in man called mind or spirit, and the means by which that consciousness is to be addressed. He would also distinguish between that *force* which removed an obstruction to the conscious perceptions, and that which addressed the perceptions after such obstruction was removed. As in the case of the blind man, there was a conscious principle to be addressed by light; but owing to certain obstructions, his consciousness could not be reached. Now the power which removes his blindness is not to be confounded with the medium of light by means of which he sees. So in the case of mesmerism and clairvoyance. Mesmerism has respect to that power which works a change in the moral condition of the subject, by means of which a new faculty of perception is awakened, as restoring the blind to sight, the deaf to hearing, etc. Clairvoyance has respect to the means by which the new faculty thus awakened is addressed, as the eye is addressed by the means of light, the ear by means of sound. Now Mahan, in his philosophy, makes none of these distinctions; and consequently his philosophy is but a system of blundering falsehoods.

Without entering at this time upon the investigation of the real philosophy of mesmerism, clairvoyance and spirit manifestations, as I shall do in another part of this review, I will notice enough thereof to expose the utter fallacy of Mahan's proofs of the identity of the cause of spirit manifestation with those of ~~mesmerism~~ and clairvoyance.

In the outset, it will not be denied by any one that the conscious principle in man, known as mind, is distinct in its mode of being from the means by which it is addressed. Thus the conscious principle addressed through the sense of hearing, is the same as that addressed through the sense of seeing, feeling, tasting, etc., and these are but different modes of addressing the mind. So also in the case of clairvoyance, the consciousness which is addressed in the same mind is addressed through the eye, the ear, etc., but it is addressed through a different medium. So also in the case of spirit perception: the mind or conscious principle of the Spirit is the same, but its mode of being addressed differs. Everything which is perceived is perceived by the same conscious principle, but different modes of existence have different means of addressing the consciousness. Thus the eye can not see sound, the ear can not hear light or color, etc. Hence the physical senses can not perceive Spirit forms, etc.

Hence it will be perceived that the physical senses are only *means* by which the *physical qualities* of being address the consciousness. The disembodied mind, being dispossessed of these means, perceives, if at all, by other than physical means, because it is insulated or separated from physical sense. The death of the physical body is a separation of the mind from these physical means of perception, and an unfolding of other means of perception, according to its new state or condition.

The tendency of mesmerism is to produce the same result; that is, to close the natural avenues to the mind, and to open new and more interior ones. Thus mesmerism is a means by which the mind becomes insulated from the physical body so as to become independent of sensuous influences—so as to open new avenues to the consciousness, and make known thereto existences beyond the reach of the senses. In short, mesmerism is a *quasi* death of the physical body, and just in proportion as the mesmeric condition is completed or perfected, is the condition of physical death approached; and consequently the attending phenomena will approach those of spirit.

The disembodied mind can perceive spiritual existences through mental or spiritual media, provided it maintain a conscious spiritual existence after the death of the physical body. It *perceives*

the condition and action of mind, not by physical, but by spiritual means. It converses with mind through the instrumentality of mental media sustaining the same relation to mind as the physical media of communication sustain to the physical senses. Such, also, is the condition of the perfectly mesmerized subject. Being divorced from the body and its physical influence, the mind perceives existences through mental or spiritual media, the same as disembodied mind, because its condition of being and action are similar and analogous to disembodied mind. Consequently the phenomena of mind will be similar and analogous whether proceeding from the mind insulated by *mesmerism*, or insulated by *physical death*. Hence to determine from which source these phenomena come, we must look beyond the phenomena themselves, to the circumstances under which they are induced. We are to infer a new or different agency for any specific manifestation, when the conditions and relations are such as to utterly preclude the hypothesis that such manifestation was the result of any known agency. And it matters not if the manifestation could have been produced under other circumstances and in other relations by another and different agency; the question is, could that known agency have produced the manifestation under the circumstances in which it was produced?

Thus a table is taken up and carried about the room in the presence of a number of men, without any physical contact. The question is not whether the men could have carried the table, but whether they could have carried it without touching it. The question is not whether electricity, magnetism, or any other force might not have produced a like result, but whether they could have produced them under such circumstances—whether the conditions were such as to make such phenomena possible as the result of such a cause. Hence to infer an identity of cause from a similarity in phenomena, is anything but philosophical and demonstrative.

Suppose it be a fact that "mesmeric subjects who have become clairvoyant through mesmeric influence, to a very great extent, became mediums, and of all other persons most readily become such;" that proves nothing for Mahan's theory. Persons thus subject to the clairvoyant condition are those whose minds, for

the time being, are insulated from their physical senses; and for that very reason they are the most susceptible to pure mental or spiritual influence. Those who are not, and can not be made thus susceptible, would necessarily be less liable to be affected by pure mental or spiritual influence, and consequently would be less likely to become mediums.

What if mesmerizing and pathetizing are among the common means proclaimed by Spiritualists, of developing mediums? That is only a method of insulating the mind from sensuous influences, and thus rendering it more susceptible to that of spirit. If the *death* of the physical body tends to unfold the spiritual perceptions, then that process which tends to *liberate* the mind from the body, will tend to accomplish the same result. So that this fact proves as much in favor of the spirit theory as Mahan can possibly conjecture against it: at all events, it proves nothing for Mahan's theory.

What if mediums become clairvoyant in these circles? Clairvoyance belongs to spiritual phenomena, whether manifested through a mind in the body or through disembodied mind. The condition necessary to clairvoyance is that of mental insulation; and that insulation may be produced through the nervous system, or it may be produced through the mind. I may attract away the medium from the nerves of sense by means of which the mind is brought under the influence of the body, by the process known as mesmerizing or pathetizing, or I may force it away by the action of my mind upon the mind of the subject through mental or psychological power, or both may unite to produce the result: in either case clairvoyance is induced. So that should spirits so act upon the individual by their direct mental or spiritual power, as to produce mental insulation, clairvoyance would be the result, and it would be produced by the same law as though mind in the body had done it. So that Mahan's third decisive character is to prove nothing. If the spiritual philosophy be true, these characteristics would follow.

It matters not if those who have experienced the mesmeric force do recognize it in these spirit circles. I have already shown that the influence acting upon the medium to insulate the mind, and thus make it the subject of mental or spiritual influence, is

the same whether coming from mind in the body or out of it, when acting upon the mind of the medium. If the insulation is induced through the nervous system, that is done through the instrumentality of the circle; and hence it is that circles are beneficial in determining who are thus susceptible to mental insulation. But all this proves nothing for the benefit of Mahan's theory. These things all may be so, and yet the spiritual theory be true; nay more, these things must be so if the Spirit theory is true. And the facts which Mahan affirms under these proofs of identity, are just the facts the Spiritualist would affirm in giving the true philosophy of spiritual action and manifestation.

The "approaching mesmeric subjects on the one hand, and mediums on the other," when electric shocks are experienced, is not a common thing. It is not a condition appertaining to the one or the other class of persons. The causes of these shocks are special, and belong not to the force causing mesmerism or mediumship. They may and do occur when the phenomena of mesmerism and mediumship do not. His fifth point, then, proves nothing here nor there. He might as well have said, mesmeric subjects breathe, and so likewise do mediums.

"The perfect identity of the conditions of entering these two states, and of the disturbing causes common to both," proves nothing as to the identity of the individual cause inducing them. Keep in mind the condition to be attained is that of mental insulation; and it matters not by whom that condition is to be induced, whether by mind in the body or out of it, the condition of quiet or passivity in the subject is equally favorable and necessary for the induction of that condition. Hence those conditions which are favorable to the induction of the mesmeric state would necessarily be favorable to the induction of that condition by which mind or spirit could control mind. And hence the similarity of condition is no more than what the true inductive philosopher would have inferred, and what the true spiritual philosopher would deem it necessary to prove.

So then Mahan has not advanced a single step toward proving that "the immediate cause of these manifestations is identical with that from which result all the phenomena of mesmerism and clairvoyance." In truth he has not demonstrated in any

manner what the cause of any of these phenomena is. He has left it just where he found it. The example of a very strong mesmerizer in the spirit circle exerting an influence upon an invalid by his side, which was mistaken for spirit influence, proves nothing at all, as the case is cited, because it does not tell what the influence exerted upon the invalid was, whether it produced mental or physical action, or neither. There are phenomena common to minds in and out of the physical body, and from Mahan's description, it cannot be told whether or not the invalid experienced such influence, or exhibited such phenomena.

"We shall assume it, then, as an established and admitted fact, that the *immediate cause* of the so-called spirit manifestations is identical with that which produces the phenomena of mesmerism and clairvoyance, and that this cause is none other than the odyllic force. (Page 109.)

Well, if Mahan makes such an assumption, he will assume that to be true which he has not proved, and which he can not prove; nay more, he will assume that to be true which is utterly false. It is more than ridiculous—it is disgusting, to read and analyze his propositions based on ignorance and impudence. I do not know that he should be blamed. His education has been such that he has been obliged to ignore reason and sound philosophy. His theological dogmas can find nothing upon which to stand but arrogant assumption. "It is his trick."

Says Mahan, "There are, among others that might be named, three conditions in which the odyllic force is developed in the human organism, so as to induce certain abnormal physical and mental phenomena. A residence for certain periods, on the part of individuals of a peculiar physical temperament, in certain localities; by manipulations and the various forms of pathetizing; and finally, by circles of individuals sitting together around tables or similar objects." Now what are there in the three conditions named by Mahan, which tend to develop this force in the human organism? What resemblance do these conditions bear to each other, that should cause them to induce these abnormal phenomena? Unless Mahan can answer these questions philosophically, he can prove nothing by referring to them. Dwelling in certain localities has little resemblance to manipulations or

sitting in spirit circles. Why then should they induce the same force in the human organism?

The real truth is, instead of being three conditions by which this mental insulation is induced, so as to give rise to mesmeric and clairvoyant phenomena, there are thousands, if we go into detail and describe all the causes which tend to produce that result; but if we look to the *manner* of inducing that condition of insulation, there are but two ways, and all causes must operate in one of these two ways. The first is through the physical system, by disqualifying it for the time being for transmitting sensations to the mind, causing the nervous system to become a non-conductor of nerve influence. The second is through the mental or spiritual system, by which the mind is insulated from the body by repelling the nerve force, and causing a separation at the particular portions of the brain where the particular manifestation belongs; as, if it be of sight, the separation is in the region of the optic nerve; if of hearing, in the region of the auditory nerve, etc.

Now the *three* conditions to which Mahan refers, are really but *one* condition; that is, they naturally operate in the same way, through the physical and nervous system. The magnetic influence of certain localities, as well as of magnets, may and does tend to beget this condition of insulation, by means of which the mind becomes susceptible of mental or spiritual influences. So also may certain medicines; so also may the magnetic influence of the manipulator or of the circle. That which produces the insulation may be, and often is, one thing, while that which operates upon the mind thus insulated is quite another, and Mahan must keep this distinction in mind if he would make anything intelligible.

That which causes the insulation of the mind from the sensuous influences of the body, has no more to do in determining the spiritual susceptibility or impressibility, than has the disease which causes the death of the physical body to do with the susceptibility and impressibility of the disembodied Spirit. The condition to be attained is the insulation of the mind; and that may be attained by the action of electric or magnetic agencies, in certain localities, or by the aid of magnets, or by manipulation

or physical death, or in divers other ways. Spirits wishing to impress minds, or to address their consciousness in any other way, may avail themselves of these conditions to insulate the mind of mediums, without confounding their manifestations with ordinary mesmerism or clairvoyance.

"Are they (Spiritualists) prepared to show that the facts which they adduce are wholly dissimilar and unanalogous in all their essential characteristics, to any facts which are the exclusive result of mundane causes, and of this one cause in the two classes of circumstances above named? We think not. As far as our knowledge extends, they have never looked at the subject in this, the only truly scientific point of light." (Page 110, 111.) Heaven save the mark! Mahan accusing Spiritualists with not having looked upon the subject in a "*scientific point of light*!" Well, what next? We will see who has examined this subject scientifically, Mahan or the Spiritualists.

I will first analyze Mahan's question, and tell him how much a Spiritualist is prepared to show, and to challenge any persons to show the contrary. In the first place, those causes which tend to produce mental insulation, are mundane if acting through the physical system alone, and may be used by minds in the body or by disembodied mind. In the second place, those causes which tend to produce mental insulation through the mental or spiritual system alone, are *ab extra*, and belong not to mundane causes. In the third place, when the mind is thus insulated, it is susceptible to spiritual influence, whether the insulation proceeded from *mundane* or *ab extra* causes. In the fourth place, the phenomena thus induced through the susceptibility and impressibility of the mind, will be as similar and analogous as are minds possessed of a physical body and disembodied mind. That is, the phenomena will be as similar and analogous as are the conditions producing them. In the fifth place, there are phenomena attending these Spirit manifestations, which are wholly dissimilar and unanalogous in all their essential characteristics, to any facts which are exclusively mundane in their cause. That is, their mode of production is inexplicable according to any known hypothesis other than that of being Spirit manifestations.

"We affirm without fear of successful contradiction, that the entire circle of facts which they do adduce or can in truth adduce to sustain their theory, are, in all respects, what we might suppose beforehand from a careful induction of facts pertaining to the action of odyllic force, in circumstances where no *ab extra* Spirit agency is supposable, they would be, if no such agency were concerned in their production." (Page 111.) Here, then, we take issue. I utterly deny his affirmation, and in the face of it, I affirm without fear of successful contradiction, that he knows nothing of the nature of the action of the "odyllic force" from which he could have inferred a single fact. That so far from being acquainted with its mode of existence and action, he knows not one of its simplest laws, nor can he in the least degree give the philosophy of its action. He has not done it in his book, nor can he do it, until he learns in some other school than that in which he has hitherto studied.

We will now follow the examination of phenomena by the reverend gentleman, and consider his explanations and demonstrations. He proceeds to cite phenomena which occurred at Springfield, Mass., at the house of Rufus Elmer, in the presence of David D. Hume as medium, under the following heads:

1. "The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.

2. "It (the table) was forced against each one of us so powerfully as to remove us from our positions, together with the chairs we occupied, in all several feet.

3. "Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage, but found the invisible power exercised in the opposite direction to be quite equal to their utmost efforts."

"In two instances at least, while the hands of all the members of the circle were placed on the top of the table, and while no visible power was employed to raise the table or otherwise move it from its position, it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by a denser medium than the air."

5. "Mr. Wells seated himself on the table, which was rocked

to and fro with great violence; at length it poised itself on two legs, and remained in this position for some thirty seconds, *when no other person was in contact with the table.*"

6. "Three persons, Messrs. Wells, Bliss and Edwards, assumed positions on the table at the same time, and while thus seated the table was moved in various directions," etc.

It is unnecessary to cite other phenomena at present, as we have already enough to try Mahan and his *od force*. We will begin by asking the man who has taken a "truly scientific" view of this subject, how was this physical force exerted? He answers, by the "ODYLIC FORCE." We inquire where is your evidence? He cites the case of Angelique Cottin, the Drummer of Tedworth, etc. We inquire, How did you demonstrate that *od force* performed those wonders in the case of Angelique Cottin and the Tedworth Drummer? He replies, That I assumed from the known "*polarity*" of the odylic medium. But how do you know that the odylic medium possesses the property of "*polarity*?" By assuming that it was the same as animal magnetism, and showing that when the animal magnetic condition was induced, the subject might be attracted or repelled by the operator. By what law is this attractive and repellant force exercised? By a law similar and analogous to electric and magnetic action and repulsion. Well, is the subject attracted and repelled by the operator according to such law? "Well, that I have not yet ascertained. I have made no experiments with the view of ascertaining that fact." If, upon experimenting, you should find that the subject was not attracted and repelled according to the established laws of electric and magnetic attraction and repulsion, how would that affect your demonstration? "My theory might require some modification."

"Well, let us try this principle of attraction and repulsion by means of which those heavy bodies were moved with so much force. Now according to a "truly scientific view" of the subject, these motions were produced by the attraction of one body for another, the same as the magnet attracts the needle or the armature, etc., or they were produced by the repulsion which existed between certain bodies, and hence the force of the attraction or repulsion acted from the surface of certain bodies, and increased

as the square of the distances of those surfaces diminished, and diminished as the square of their distances increased. This I believe is the necessary law of attracting and repelling bodies. In point No. 2, where the table was forced against each member of the circle so powerfully as to remove them from their positions several feet, between what bodies and the table was this attraction and repulsion? Was the table attracted or repelled when it forced them back? This and the attendant phenomena were such as you "might have supposed beforehand, from a careful induction of facts pertaining to the action of the odylie force!" Hence you can give all the particulars "pertaining to the action of the odylie force" in the production of these phenomena. So again I inquire, was the table attracted or repelled at the time it forced each member of the circle backward with the chair in which he was sitting, several feet? And how far apart were the surfaces of those bodies which exerted that attractive and repellant force? They must have been several feet, either when they commenced or when they finished the motion. Thus you may press Mahan with a thousand questions, each of which he could answer if he understood the real philosophy of such phenomenon, but not one of which can he now answer, because he is most profoundly ignorant of every principle involved in their production.

The truth is, Mahan can not explain one item of those manifestations at the house of Elmer, by any known law of attraction or repulsion attending upon electricity, magnetism, animal magnetism, od force, or anything of the kind. He knows not that there is any such fact in existence as that the medium denominated "od force" by Baron Reichenbach ever produced the slightest manifestation of physical power. It is the merest assumption on his part, naked and gratuitous.

He cites on page 117, from the Rev. R. H. Snow, a case where the medium himself was raised entirely from the floor and held in a suspended position. How does he explain it? By repeating "od force," "mundane cause." But from what point did this od force act to raise the medium and hold him suspended in the air? Was he attracted by the ceiling? What held him from going to it? But it is useless to press these inquiries. Mahan's theory will not furnish any solution.

But I must bring this part of my review to a close. It is unnecessary to follow Mahan in his citation of phenomena, for it is only a repetition of the same thing over and over again—affirming that it all is the product of mundane agency. If repetition would prove it, or give any satisfaction, then indeed all ought to be satisfied. He sums up by again affirming on page 118, 1. "That we have the highest conceivable evidence that the immediate cause of these phenomena, to say the least, is exclusively physical and mundane." 2. "That all the phenomena attributed to disembodied spirit, are produced through mundane agency. It is useless to call for proof. His assumption seems sufficient to satisfy himself. It is amusing to see with what impudence he affirms that he has demonstrated the power of "od force" to perform all these wonders, when he has not only failed to make any such demonstration, but has been obliged to ignore every principle of science and sound philosophy, to avoid the conclusion that they were the result of the agency of disembodied Spirits.

TO BE CONTINUED.

PROPOSITION.

THAT alone can develop an existence which can be incorporated into, and become a part of, such existence; and that only can be incorporated into and become a part of an existence, which is or can be assimilated to the condition and law of such existence.

Hence the physical nature can be nourished and developed by such food only as can be assimilated with, and incorporated into, such nature; and that which will not assimilate must be rejected, or it will tend to injure and destroy.

Hence the spiritual nature can be developed only by such spiritual food as will assimilate with, and be incorporated into, the Spirit; and that which will not thus assimilate must be rejected, or it will tend to injury.

THE PHILOSOPHY OF NATURE.

UNIVERSAL nature presents two leading conditions belonging to all existences, which conditions are present at all times and places, and under all circumstances, and are known as the positive and negative conditions of existence. The highest positive, or acting conditions, belong to the sphere of causation, or spirit, and the opposing negative condition belongs to the sphere of effects, or sensible materiality.

In entering upon an examination of those things which belong to the spiritual world, or world of causation, it is necessary for us to have a clear and distinct understanding of that which belongs to the sphere of causation, and that which belongs to the sphere of effect.

In every age of the world, the existence of a great first Cause, invisible and incomprehensible in its mode of existence and action, has been impressed upon the human mind. The idea of the existence of a great central Power, self-existent in being, spontaneous in action, omnipotent in power, and universal in presence, seems to be innate in the human constitution.

And this idea belongs to the human mind alone, and is not revealed to the physical senses. Animal sensation has no power to beget such ideas. Our physical senses can only take notice of physical effects—can perceive causes or principles only in their effects, and not in their essence.

Besides, the constitution of the human mind is such that it can not content itself with observing effects without an effort to ascertain their cause. The mind constantly feels that the external is but a manifestation of the internal; that the external is material, and the internal is spiritual; that the external is negative and passive, and the internal is positive and active; that the external is mutable and perishable; that the internal is immutable and immortal.

This peculiar quality of the mind, to be gratified, must pass the sphere of effect and enter the sphere of causation. It can live contentedly in no other sphere; it can find its appropriate food only there, and it gravitates in that direction. Hence arises that restlessness, that longing after immortality, which so entirely distinguishes the human from the animal mind.

Hence every pursuit or attainment in the sphere of effects which does not harmonize with the nature and necessities of this quality of the human constitution, can bring with it no enduring satisfaction. This quality of the mind makes the miser wretched in the possession of his gold, blasts the anticipated joys of the ambitious as they stand upon the pinnacle of fame. It caused Alexander to weep for more worlds to conquer, and it turns to bitterness and ashes the food of sensuality and lust. Its hungerings create the aching void the world can never fill. Its judgment pronounces all sublunary pleasures, vanity and vexation of spirit. It can only be satisfied with food as imperishable and immortal as its own nature.

In the animal world, we find no traces of this immortal craving. The animal, with his physical wants supplied, can lie down quietly and feel contented. If the sun shines out pleasantly upon him, he enjoys its warmth, but his mind is not troubled with any inquiries respecting its distance, size, or physical constitution. The animal mind desires not to know its origin, continuance or end. It looks not beyond its physical or sensible appearance, to inquire who made it, or how, or why, or when it was made. It inquires not what relation it sustains to the earth, or whether it sustains any relation at all. Thoughts of this kind find no place in the mind of the animal, because in its mental constitution no provision has been made for them.

The swine in the orchard are contented to feed upon the apples which fall to the ground, and never stop to inquire *why* they fall; while Newton sees in the falling of an apple the manifestation of a power which fashions, moves and sustains worlds, suns and systems, throughout the universe of existence; and he could not be satisfied until he had demonstrated the law by which that power was regulated and controlled, throughout the fields of infinity.

So is it with the whole brute creation. They can not look beyond the immediate effects by which they are surrounded. Their minds, depending upon sensation and animal instinct for existence, can grasp nothing beyond that which sensation and instinct reveals, and they manifest no desire to do so.

Thus the dog and cat may be bred up in the family, and become constant members of the family circle; yet they can learn the names of but few things, or the meaning of but few words; while the child, younger in years, less experienced in external observation, readily becomes acquainted with thoughts and language, and can converse upon a variety of subjects.

The difference is this: The animal can comprehend no class of words used to convey ideas of principles, relations, or abstract truths. Those words which the animal can understand must be immediately associated with some object of sense. Hence it can never be taught to listen with interest to any kind of story, conversation, or discourse. It may have heard the words uttered a thousand times, yet they have never awakened in his mind an idea or thought, and never can, because in their mental constitution no provision has been made for entertaining such thoughts. They belong to a sphere of higher development.

The desires of the animal are confined to the sphere of his animal necessities and appetites, and are satisfied when those necessities and appetites are provided for. With the wants of his animal nature supplied, the brute is contented and happy in his sphere.

The difference, then, between the brute and human mind, consists in this: The animal mind is developed in, and belongs to, the sphere of material or sensible effects. It can understand nothing beyond this sphere. Its desires and aspirations all center in this sphere, and they are fully satisfied with what can be obtained therein; while the human mind, although toiling in this sphere, is yet looking beyond it and searching after the causes and principles concerned in producing these effects.

The animal mind is so constituted that it desires only to observe effects without tracing principles; the human mind only notices effects for the purpose of detecting principles. It feels and knows that every sensible effect in nature is the result of

some grand moving cause, and it can not be satisfied until it finds it out. Hence its desires and aspirations center in the sphere of causation, and can only be gratified by those things which belong to that sphere.

To understand the philosophy of this subject, it is necessary for us to have a definite understanding of the proper boundaries of these two spheres of existence, that we may know what properly belongs to the one, and what to the other; and how we are connected with the one, and how with the other. To arrive at this point in the simplest manner, we must analyze the human constitution.

As there is a trinity in all things, so is there in man. He has an animal or physical nature, and a mental or spiritual nature; and these two are united or connected by a system which sustains a sort of medial position between the two, and which I shall denominate his medial or nervous system. I use the term medial as applying to his entire nervous system, as well that of sensation as motion. I call it the medial nature, not only because it is the connecting mean between the body and the spirit, but because it is a sort of mean proportional between vitality and spirit, as I shall hereafter have occasion to demonstrate.

In tracing the path of development, I shall hereafter have occasion to notice the precise position occupied by man in relation to the sphere of causations, and the sphere of effects. But before arriving at that point, I must in this place notice his position, to enable me to give the boundaries of these spheres.

Man, as a compound being composed of the animal and spiritual natures, occupies a position between the two spheres, and extends into both at the same time. His animal nature connects him with, and causes him to live in, the sphere of effects. His spiritual nature connects him with, and causes him to live in, the sphere of causation; and his medial nature connects together his physical and spiritual elements.

The medial system also must be considered in a two-fold aspect, for it has a double office to perform. The system of sensation connects his animal nature with his spiritual, and is the medium through which sensible effects are transmitted from the lower sphere to the mind. The system of nervous motion connects the

mind with matter, and proceeds from the higher sphere into the sphere of effects; that is, the system of sensation proceeds from the exterior world inward, and the system of motion proceeds from the interior world outward. Keeping these principles in mind, we will proceed to ascertain the proper boundaries between the spheres of causation and effect.

Man, in his physical constitution, is exclusively animal; that is, he holds his physical constitution in common with the brute creation, higher, to be sure, in *degree* of development, but only in degree. He possesses the same general system of organs, arterial, venous, nervous, muscular, osseous, etc. He has the same number and kind of physical senses; receives and digests his food, and propagates his species, in the same way.

The physical senses of man, like those of the animal, only reveal to him physical effects. He can perceive by their aid only the external and perishable forms of material existence. All that he learns beyond what sensation reveals, is the result of his spiritual perceptions.

Man's physical constitution is peculiarly fitted for this sphere of effects, and for no other. It could perform its office in no other sphere, and hence it will be found only here. Here it can observe external forms of existences and reveal them to the mind, provided those forms be sufficiently gross to operate on some one of his physical senses, not without.

His physical body being in itself an effect, an outer garment of the soul, a physical building for the mind while inhabiting this sphere, with its five physical windows looking out upon the world of effects, and not of causes or principles, its first and strongest impressions are only in relation to the external and perishable forms of existences.

The senses are the only avenues to the mind through the physical form, and are not constitutionally formed to take notice of remote or ultimate causes, principles and relations, any more than the eye is constitutionally formed to see sound, or the ear to hear light; and hence the senses can not perceive principles, causes, etc., nor can the mind undeveloped beyond the scope of sensation perceive them.

All the senses can do is to reveal to the mind facts, gross ma-

terial effects, external forms and appearances, sensible manifestations and insensible causes, and apparent relations. All beyond these is the result of mental labor, and comes to the mind by spiritual influx, or is begotten by the action of mind on itself.

Man's spiritual nature is exclusively his own; that is, he holds it to the exclusion of the brute. It is this nature which connects him with the sphere of causes, and leads him to search after ultimate and remote causes. This nature is an exotic of this sphere of physical effects, and can not be satisfied with anything belonging to it.

This spiritual nature has its peculiar constitution; has its own instincts, appetites, and desires, which call for those things that are necessary for its spiritual health and development. These spiritual desires are the appetites of the soul, and demand gratification as the only condition upon which happiness will be conferred upon man. These appetites of the soul demand such food as is suited to the nature of the Spirit, in the same manner as our animal appetites demand food suited to our animal natures. The particular food demanded by our spiritual natures will be considered when I come to analyze the spiritual constitution of man.

Man's physical body is essential to him for *two* purposes, and useful to him for many. His body is *necessary* for the purpose of individualizing his spirit. When we come to trace the path of development from gross matter up to individualized immortal spirit, we shall then see that man the compound here, is the last link in the chain of development before it enters entirely into the sphere of causation. As he passes the line dividing mortality from immortality, it is necessary that he become individualized, that he may recognize himself and preserve his identity in the spirit sphere. For should he enter that sphere before individualization had taken place, he would be lost, and taken up in general absorption the moment he entered there. The process and philosophy of individualization will be presented hereafter.

Man's physical body is essential to him, in the second place, for the purpose of continuing the process of individualization in his issue. This branch of the subject will be better understood when I come to treat at length on the process and philosophy of individualization.

His physical body is mainly useful to him as a means or instrument connecting his mind with the world of effects, by means of which we can observe the practical workings of those principles with which he will become more familiar when he enters the sphere of causation. By carefully observing their workings here, he will develop the element of wisdom in his soul, and be better prepared to understand their nature hereafter. Hence the importance of looking about us and making observations while inhabiting the physical body—the importance of seeking after truth as for a hidden treasure, and embracing it wherever found. Hence the importance of receiving and obeying all truths as emanations of life and light from the central throne of God.

The mind, while inhabiting this sphere, is shut up in the physical form, and communicates with the exterior world only through the physical senses. The nerves of sensation act as so many telegraphic wires coming in from the exterior world to the interior, and are constantly bringing in tidings of the operation of causes emanating from the sphere of causation, while memory, acting as recording secretary to the soul, is busily engaged in recording them to be re-examined in the next sphere.

So continually are these reports being made to the mind, that it is constantly employed in considering them, without taking notice of other impressions. Hence, notwithstanding the innate idea of something above and beyond these physical effects, we find it difficult to understand or even believe in causes or agencies not clothed with sensible materiality. Any principle or agency, removed a single step beyond its manifestation through a physical body appears strange, unaccountable and supernatural.

But let it be distinctly understood that our physical senses are only desired to connect the mind with these grosser forms of existence, and that our physical senses would have been unnecessary if mind of itself could have connected with these grosser forms.

Nature in all her departments teaches us that power is invisible and imperceptible through the senses. We can see its effects in the changes it works in material forms, and this is the only way the senses can perceive its existence. Hence our idea of power is almost necessarily associated with materiality, and we are

sometimes led to imagine that it can not exist independent of matter; and receiving our first and almost only ideas of power through these physical manifestations, we very naturally conclude that power is generated by, or owes its origin to, materiality.

Again, the human mind, deriving its first and strongest impressions from the physical world through the senses, and perceiving nothing of causes except what is reflected to the mind from the sphere of effects, is not unfrequently deceived by inverting or reversing the order of cause and effect, and thus ascribes to materiality what belongs to spirit.

The reason for this inversion or reversion is this: We could perceive nothing in this sphere of effects, were it not for those motions or changes produced by the positive action of causes emanating from the sphere of causation. Therefore what we perceive of cause is from its reflected action. Now it is a universal law of nature, that whatever is perceived by reflection is inverted or reversed. Thus if we look at a landscape by light reflected from a mirror, the whole landscape is reversed. Sounds coming to the ear by reflection, change the apparent direction of the sonorous body. Reflected motion is always adverse to direct motion.

Hence we often invert the order of cause and effect. As we only perceive the existence of power through its reflected action on material or sensible objects, we are liable to suppose that power is the result of certain motions, when it is the cause of them; or that life or vitality is the result of organization, when in reality it is the cause of it; that mind is developed by the brain, when in fact mind develops the brain.

Now unless the mind learns to correct these impressions by pursuing a rigid course of examination and reasoning on this subject, it will fall into constant error. It will be looking in the wrong direction for the truth, and consequently will never find it.

This kind of reasoning is merely animal in its nature, and never goes beyond the revealments of sense. It judges from appearances only, and has nothing of the intellectual or spiritual in it; although man carries this kind of reasoning to a much greater extent than the mere animal, owing to the higher development of his physical powers, yet it differs only in degree from the rea-

soning of the brute creation. Like them, it does not attempt to go beyond physical appearances.

But when the mind exercises the higher faculties of the soul, puts forth its strength, and enters the sphere of causation, and communes with principles, truths and relations abstracted from their connection with sensible materiality, it then perceives things in their true order. It perceives principles in their direct action and relation, and not inverted or reversed as when seen by reflection.

That sensible materiality is not the source and fountain of power, will be demonstrated hereafter. That matter possesses certain properties inconsistent with a contrary supposition will be noticed in due time. Yet reflection will teach any mind of ordinary capacity, that there must be a great primitive Fountain of power from which, directly or indirectly, all power must emanate. There must be a great Positive somewhere, from which all causation must proceed.

But in investigating the true boundaries between the sphere of cause and the sphere of effects, we must understand the philosophical meaning of the term *effect*. By the term effect, I mean that state or condition of a thing after it has been acted upon by some positive power or cause, by virtue of which action a change has been produced in its condition of being, or in its relation to exterior existences. Without such change no effect can be produced.

For example, organization is an effect. The materials entering into the vegetable or animal structure, are selected and arranged in that structure by virtue of a cause or power denominated vitality, which has changed the previous condition and relation of those grosser particles from their mineral existence into its vegetable organization. But the change necessary to produce an effect necessarily implies *motion*. For the condition of a thing can not be changed in its mode of existence, while each particle remains unaltered in its elemental character, or unmoved in relation to its relative parts. Change of relation is to *exterior* objects what change of condition is to parts of the thing affected, whose condition is changed.

But *motion* also necessarily implies two positive existences, to

wit: a power to act or move, and a thing to be acted upon or moved, and without the concurrence of these two existences motion can not exist. If any one supposes the contrary, let him abstract either of these existences, and then see how much of the idea of motion remains.

The power which moves a body is either spontaneous—that is, self-acting in the body, or it is exterior to, and independent of the body moved; and a careful examination will satisfy the philosophic mind that spontaneity of power does not exist below the animal kingdom, that is, below the development of sensation. Gross mineral and vegetable matter does not possess this power, but in relation to its motive power is negative and passive, acting only as it is acted upon.

For example, the lifeless stone or clod possesses no innate power to move itself, but if moved must be acted upon by some power exterior to itself. The materials which enter into the vegetable organization have no power to select and arrange their particles in the vegetable structure, but are brought into the organization by a power exterior to, and independent of, them; and whenever they are moved or changed, they act in obedience to an exterior power acting upon them.

Hence we must conclude that power, to produce effects, must exist prior to, and independent of, the effects produced, and that the thing effected is negative and passive to the effecting cause.

Again, although the existence of power is necessary to beget motion, and is independent of the thing moved, yet it can not be manifested to the senses except through the motion or changes which it effects. Hence power can not manifest itself to our physical senses except through the agency of sensible materiality. Hence also the idea or conception of the existence of power abstracted from the effects or changes which it produces, is purely an intellectual idea or conception, and can not enter the mind dependent on sensation for its existence.

From the foregoing consideration we are necessarily led to conclude that power, in its *mode of existence*, is separate from, and independent of, sensible materiality; but in its mode of action and material manifestation addressed to the physical senses, is dependent upon sensible materiality. We are also led to infer

that the relation of power to sensible materiality is positive and active, and that sensible materiality is to it negative and passive.

Hence also we must infer that power is the parent or cause of motion, and that motion is only a mode of potential manifestation. Hence, also, we must infer that motion is a mode of transmission of power; and as motion can not exist separate from matter, the quantity of motion into the quantity of matter will be the true measure of power transmitted.

A cause, to produce an effect, must be connected with the effect produced. This position must be attentively examined. Inasmuch as an effect can not be produced without a change in the condition or relation of the thing affected, and inasmuch as change implies motion, and motion implies power, the thing affected must be connected with the power affecting it—that is, there must be a continuation of existence between the cause and the effect.

Steam can not propel a boat unless its power is connected with the boat. That power must act upon the piston, the piston upon the crank, the crank upon the wheel, and the wheel, connected with the boat, must act upon the water. If there is not continuity of connection between the power and the boat, however great the power there will be no effect produced upon the boat. So also in casting anchor, if it be not connected with the ship by means of a cable or otherwise, it will be of no use for anchoring the ship.

So in the production of sound. Sound can be transmitted no further than there is continuity of existence in the medium transmitting it. Place a bell under an exhausted receiver, and however much you may cause the bell to vibrate, it not being connected with the atmosphere and through it with the physical ear, no sound can be produced, because there is no continuity of existence between the bell and ear, in the medium necessary for the transmission of sound.

So also with the magnetic telegraph between any two places. Break the connecting wire and no communication can be sent, because there is not continuity of existence between the two points in the medium transmitting the power. In short, it is a universal principle in nature that there must be continuity of

existence between the power and the thing to be affected to produce the effect; and not a single fact in practice or principle in philosophy can be produced in the whole round of nature to contradict this position.

Hence, if there is a power acting throughout all space, there must be continuity of existence throughout all space. Hence, if the sun by its light and heat affects the earth, or by its gravitation attracts it, there is a continued existence in the shape of media between the earth and sun, through which these influences are exerted. For if there is vacuity of existence between the earth and sun, how is action transmitted through that vacuity? What is in motion where there is nothing to move?

Hence, also, between the GREAT FIRST CAUSE, etc., and the least of all effects, there is continuity of existence through which to act, and by means of which effects are produced. Hence there can be no vacuity of existence in all space. But every point is occupied, and is the residence of power; or as expressed by the poet:

" Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms on the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our souls, informs our mortal part
As full, as perfect in a hair as heart—
As full, as perfect in vile man that mourns,
As the rapt seraph that adores and burns.
To him no high, no low, no great no small,
He fills, he bounds, connects and equals all.

Power in the abstract is self-acting and self-existent, and belongs to the sphere of causation; but in its manifestation to our physical senses is seen only in the sphere of effects.

Every existence in nature taking a material form and addressing itself to our physical senses, owes its form to an invisible power known as the law of its construction and manifestation.

In the mineral kingdom, every form which is given to the mineral is determined by an invisible power which has been denominated electrical or magnetic in its mode of existence; and each mineral, in its process of crystallization, assumes such a

form as the peculiar nature of this invisible power impresses upon it.

Organization is a manifestation of power belonging to the sphere of effects. This manifestation is seen in the organic structure. The power which produces organization exhibits the faculty of selecting and arranging those particles of matter which enter into the organic body; and this power to select and arrange must exist prior to, and independent of, the selection and arrangement; that is, prior to, and independent of, the organization. Hence this power must be the cause of organization, and not a result of it. Hence the power producing the organic arrangement acts in virtue of its own laws and mode of existence, and existed before the organization commenced, and will continue to exist after the particular form of manifestation shall cease.

This power, when manifested in building up living organizations, is denominated vitality or life-force, etc., and the organic form is only a mode of the manifestation of this principle. Hence vitality is the cause of organization, and not a result.

The principle of vitality is no more destroyed by destroying any particular manifestation of it, than electricity or magnetism are destroyed by destroying the battery or apparatus used in exciting them. Each exist as a medium, independent of any form or mode of sensible manifestation, and the mode of manifestation is always secondary and negative to the existence of the power itself. Vitality, like electricity, exists in form indefinitely attenuated, and can not be perceived by the physical senses.

Our senses can take notice of no existence or manifestation, unless it amount to a given quantity or density in a given space, nor can they comprehend any existence or manifestation if it *exceed* any given size or distance. Our physical senses are confined in their range to a very narrow zone or belt. They can travel but a very short distance on the road toward the infinite or the infinitesimal. At their utmost stretch the senses can perceive but an inconsiderable portion of existence, although the mind can travel forth until it loses itself in immensity on the one hand, and in minutiae on the other; yet it must perform the greatest portions of its journey unattended by the physical senses.

For illustration, the sense of sight can take notice of no object

when the visual angle is not at least equal to two seconds of a degree. The sense of hearing is not affected unless the atmospheric undulation amount to a given density. But by the aid of glasses of high magnifying power the visual angle may be increased, and by concentrating and condensing a large number of atmospheric undulations on a given point the requisite density may be produced, so that things otherwise invisible or inaudible may be perceived by the senses; and these facts should teach us that existence does not end with the limits of physical sensation.

The mind which can readily conceive of existence beyond the scope of sensation—which in the majesty of its strength can travel through the fields of immensity, and measure the distance and size of worlds, suns and systems, is lost in contemplating the infinitely great or infinitely small. The mind can neither set bounds to infinity nor affix the limits of attenuation. It can not be doubted that attenuation goes as far beyond our conception in its minutiae, as infinity does in its immensity.

Geology has revealed to us the fact that large portions of strata in some sections of our earth are composed of the skeletons of animal infusoria; that these skeletons are so inconceivably small, it takes an accumulation of millions of them to make the size of a grain of sand. Yet when examined by the aid of powerful glasses, they are found each to possess a physical organization, composed of head, trunk, limbs, organs, etc. Through these vessels the vital fluid circulated and acted in building up those organizations. The mind staggers under the effort to conceive of the attenuation of the particles of that fluid which circulated through those vessels; but it strives in vain to attain to the conception.

So also is it in reference to the material miasma which arises from marshes and stagnant pools, occasioning fevers, etc. Also the particled essence of the virus which communicates contagious and epidemic diseases, must be indefinitely attenuated. The aromatic particles of the rose, musk, etc., which can and do most sensibly affect the sense of smell, can not be made visible to the naked eye by glasses of the highest magnifying power.

But even this last degree of attenuation revealed to the sense, is more gross than the nervous fluid upon which it acts. Thus

the attenuated particles revealed in the structure of the infusoria, are sufficiently gross to reflect and send back the rays of light by which they are revealed, and the light thus sent back is sufficiently gross to set in motion the nervous fluid, and send it with the rapidity of thought to the mind. And that nervous fluid is sufficiently gross to awaken and set in motion the higher attenuated mind itself.

Nature acts upon the principle of attenuation. All her great elaborating and developing principles can only be perceived by the mind through the effects which they produce. The *form* in which these principles exist is too attenuated to be perceived by the physical senses, although aided by glasses of the highest magnifying power.

Although the mind can not conceive of the idea, yet it affirms that matter is infinitely divisible. It affirms this, because it can not conceive of its limit. The mind calls to its aid the principles of mathematics, and they affirm the same thing. Give to any particle of matter any assignable quantity, and that quantity is subject to the axiom that the whole is greater than any of its parts; and further, until its opposite sides shall coalesce and become one and the same side, it is capable of further attenuation.

Inasmuch as the mind can not conceive of the ultimate of attenuation; inasmuch as the physical senses, traveling down the road in that direction, can not, by the aid of the highest magnifiers, even discover any signs of approaching the limit; inasmuch as the principles of mathematics fail to reveal to the mind any means by which the limit can be attained—I hesitate not to affirm that there is no limit to attenuation; but that there is every degree from the grossest form of matter to absolute nothing.

It is a law of nature, and hence a universal law, that the manifestation of power through the agency of material bodies acts as from the center through the surface of those bodies, and that the force of this manifestation is increased or diminished as the square of the distance from the center is diminished or increased.

The philosophy of this law is laid in the very constitution of nature, and can not be otherwise. Any power acting from a central point in all directions must obey the law of divergence. Assume any unit of distance from the center, and power acting

from that central point through the surface will, by the law of divergence, be diffused over four times the surface at twice the unit of distance, and consequently will act with only one-fourth the power on an equal surface at twice the distance.

Sir ISAAC NEWTON discovered this law. His attention was called to it on seeing an apple fall to the earth. Starting from that little apple, he pushed his investigations outward into the illimitable fields of space. He first halted at the moon, and made application of that principle at a distance of 240,000 miles from our earth, and found it to hold good there. He then started for the sun, a distance of 95,000,000 miles, and still found the same law applicable, and thus he pushed his way onward toward infinity, and as far as the mind could travel he found the law true in its mode of action.

By the application of this same law, the recent mathematician and astronomer, LE VERRIER, has discovered the whereabouts of a new planet in our system, at an almost inconceivable distance beyond what had been supposed to be the outer verge of our solar system.

But this same law which traverses outward into the illimitable fields of space, is also present in the smallest particle of matter. The law which fashions the dew-drop on the flower, or the tear-drop which moistens the eye, is the same in its mode of action, particle by particle, as that which fashioned the earth and moves it through the heavens.

Inasmuch as this law is lost to the human understanding in the immensity of space, let the mind return to the falling apple from whence it started, and pursue the law in the other direction toward the infinitesimal. If this law holds good from the falling apple outward to infinity, so also will it hold good from the falling apple inward to infinity; for a law of nature once discovered to exist, and its mode of action known, forms a straight line running from the great infinite center to the utmost verge of infinity in every direction. Hence attenuation is but a system of approaching centers, and consequently increasing power. Hence the great power manifested by electricity, magnetism, etc., at short distances, is owing to the infinite nearness with which their par-

titled essences are approached through the attenuated forms of their existence.

But to advance understanding to the consideration of the philosophy of cause or spirit, we must consider attenuation in a bolder aspect. The mind can not conceive of its ultimate, therefore it must not fix its limits. Every point in space is central, because infinity extends from it in every direction. So every period of time is midway between the eternities of the past and future. Take any conceivable quantity, and the number of degrees between it and nothing are as numerous as between it and infinity. Startle not at the proposition, it will bear investigation. nay, it demands investigation to be understood and appreciated.

Hence there is every degree of attenuation from the grossest particle of matter to the minutest forms of spiritual essence.

Now development by pregression consists in passing further on in the process of attenuation; that is, in the system of approaching centers and increasing power, thereby becoming able to appreciate higher attenuations, and consequently increased existences, causes and modes of action and relation.

The mind thus passing on in progressive development, at every advance is brought into contact with media of higher attenuation, approaches still nearer and nearer the center of power, and consequently becomes more and more susceptible to the influence of the great primary cause; sees more and more of its action, learns more and more of its nature, perceives new principles and ascertains new relations.

Exercises purely of a moral and intellectual character are the means of generating and developing higher attenuations of mind. Hence it is that study, investigation of principles, tends to discipline and strengthen the mind, increases its perceptive and reflective powers, and gives it a general susceptibility to higher classes of impressions.

Hence it is that the study of pure mathematics is admirably calculated to refine and attenuate the mind. It is an exercise in the highest degree intellectual, unmixed with error. It is constantly attended by demonstration, and gives to the mind a full harmonious action in all its points, and attenuates in harmonious proportions.

It is in reality the science of nature and of God, for it deals with principles divested of gross materiality. Mounted upon its principles, the mind lets go its hold on material nature, rides forth into the illimitable fields of space, seizes planets, suns and systems in its course, weighs them in its mathematical balance, and God-like, holds them in the hollow of its hand.

Every moral and intellectual effort of the mind pushes it forward in the onward process of development; and as it ascends the sphere of its vision is enlarged, and what was before hidden behind the horizon of sensuality, is distinctly seen approaching the celestial horizon.

But before launching into the philosophy of the spirit sphere, or spheres of causation, let us spend a little time in fitting our mind for the undertaking. As this subject calls for the exercise of the highest faculties of our nature, free from all embarrassment or disturbing influences, let us mentally cut loose from our animal or sensual natures; discard all such impressions as sensual observations have made on our minds; fix no assumed limits to time, space, or attenuation; have no reference to external forms or manifestations, except as parts of the great alphabet of nature, written by the finger of God upon the page of universal existence. Learn that there is no mystery but ignorance; there is no absurdity but falsehood; nature has but one artificer—God; but one condition—harmony; but one method of development—attenuation; but one rule of study—correspondence; and one end of attainment—unity, perfection and happiness.

PROPOSITION.

REGRET and self-condemnation are conditions of the soul, under the active penalties of its sins, and hence they are the suffering penalties of sin.

Hence that act which does not lay the foundation for regret or self-condemnation in the soul, will not reflect upon it pain or suffering.

FORMATION AND DURATION OF CHARACTER.

CONTINUED FROM PAGE 205.

IN the spirit world, as in this, all voluntary associations are based upon affinities. Those of the same habits, modes of thought, feeling, etc., naturally associate under the same law. Destroy these affinities, and they cease to associate; and these affinities may be destroyed by one or more members of the association becoming changed in ruling loves. And it matters not so far as destroying the affinities is concerned, whether the change of the ruling love be for the better or for the worse—whether the member rise above or sink below the plane of the association.

It must be remembered that the ruling loves determine the affinities of Spirits. That is, they who are in the same loves and affections have an affinity for the society or companionship of each other, and by that they associate. The philosophy of this affinity may be illustrated thus: There is a medium of communication between Spirits, which may be likened to our physical atmosphere, which conveys thoughts and feelings as our physical atmosphere conveys words or sounds; and the Spirit sustains the same relation to this spiritual atmosphere that our organs of speech or any sonorous body does to the physical atmosphere. That is, the Spirit sustains the relation of a sonorous body to the spiritual atmosphere. Thoughts and feelings are active conditions of the mind, and any particular thought or feeling is expressive of a particular mental action.

Now as every given atmospheric undulation of the same character produces the same sound, and as every combination of atmospheric undulations of the same character produces the same combination of sounds or words, so every thought of the same

character expresses the same mental condition in that respect, and every combination of thoughts of the same character expresses the same sentiment or feeling. Hence those in the same sphere of thought and affection give out the same sentiment or feeling into this spiritual atmosphere, which is perceived and felt by those who in character and condition naturally respond thereto, and from which, naturally enough, proceeds an affinity. 'This law of affinity is one of **RESPONSE**: Those thoughts, feelings and conditions *responding* to each other, affinitize necessarily. Now whatever destroys the condition of *responsiveness* destroys the affinity. Inasmuch as Spirits can not think and feel without imparting an action peculiar to such thought and feeling to their sphere, many associating together, thinking and feeling alike, or in sympathy with each other, greatly increases the intensity of such spherical action, and consequently the affinities of those therein. These spheres are instantly perceived by those whose affections respond thereto, and are as instantly entered.

It has been supposed by some that Spirits on entering the Spirit world find their true sphere at once. But this is not so. Not unfrequently a considerable time elapses before the true sphere is found, during which time the Spirit is in a wandering or unlocated condition. The cause of this is very apparent, and may be likened to one who has entered a new country, and is not prepared to locate until examination has been made. We will mention a few classes of those who for a time remain unlocated, according to the principles determining spheres and affinities.

Those who have lived false and hypocritical lives through external restraints, and who have cherished desires they feared to gratify lest their reputation should be injured, their business prospects unfavorably affected, or lest they should fall into some fabled hell after death, for a time continue under those restraints, and endeavor to wear their hypocritical masks after they enter the Spirit world; but when they perceive their real character to be known, and that it can not be hidden, they drop the mask and abandon themselves to their false loves.

There is another class whose ruling loves are so diverse and balanced, or who are of so light and evanescent a character that they can not at once determine their true sphere, and in this

condition they are said to wander about, and for some time remain unlocated.

There are those whose desires for truth and right are strong, but whose understanding is unenlightened; who have been educated in false forms, and are measurably in bondage to the same; whose ideas of the Spirit world are so entirely adverse to the truth, that they can not at once enter upon a sphere suited to their affectional condition, but must pass a time under the careful instruction of those who are appointed to fit them for the society suited to their ruling loves.

There are those who are strongly developed in their animal and intellectual natures, and yet are not under the ruling impulse of their moral or charitable natures. They are such as are under strong animal loves, and at the same time are under the loves of science and philosophy. When these loves are nearly equally balanced, it is not determined at once which will prevail and become the ruling love. Thus any combination of character where the different loves give rise to different affinities which are nearly balanced, will tend to defer the period when the Spirit will enter upon his true sphere.

Again, a Spirit may be in a peculiar condition of mind at the time of entering the Spirit world, which may be only temporary in its character—that is, may last only for a few hours or days. He may have entered under the influence of intense excitement, like that of rage, fear, terror, or under the influence of intense grief, remorse, despair, etc., when the ruling affections are overcome, and the affinities suppressed by the temporary condition of mind. For the above and many other causes which might be enumerated, Spirits do not always enter upon their true sphere at once. In truth they never do unless their ruling love be strongly in the ascendant at the time of physical dissolution.

It has been said that the duration of any particular character in the Spirit world will depend upon circumstances. Some of these circumstances we will set forth in what follows. According to character will be the ruling loves of the Spirit; and loves are strengthened or weakened by exercise or neglect of exercise. And exercise depends upon means of gratification. A lack of means will necessarily prevent exercise, and eventually cause the

love to perish. When Spirits enter the spheres under the dominion of their animal affections or the love of natural science and philosophy, they are attracted to this world by the affinities of their character, and they seek a continuation of their gratifications by such associations with earth; for Spirits divested of animal bodies have not within themselves the means of gratification, and hence they must seek to come into sympathetic relations with minds yet in the body.

That disembodied mind can come into sympathetic relation with those who are in a physical body is well known. The principles involved in such a relation are demonstrated to exist between the mesmerizer and his subject. It is one of the established facts of science that one mind can perceive, feel, enjoy and suffer through the physical system of another, and that, too, while such mind is entirely insulated from the sensuous influences of its own body. Furthermore, Spirits can not impress thoughts or feelings upon minds from which they are repelled by opposing influences. Hence when a Spirit seeks to impress a mind in the body, such Spirit must come into the affinity of such mind. But if the mind in the body be already in the ruling love of such Spirit, or if the loves of the mind be in a dormant condition, and consequently the affinities be absent, then the Spirit can come in contact with such mind and impress it.

Under the laws of sympathy, by means of which one mind is brought into conscious communion with another, and thus is enabled to possess itself of the thoughts, feelings and sensations of such other minds, do those Spirits who are under the ruling loves of appetite, passion and lust, come into sympathetic relation to minds in the body, and through those minds indulge in the gratification of their desires. In this way the disembodied mind can avail itself not unfrequently of the bodies of others as instruments of gratification; so that the loss of its own physical body is not necessarily a deprivation of the means of sensuous gratification.

For reasons of this kind it is that such Spirits visit the societies of earth and become tempting Spirits. It is not because they desire to injure those who become the subjects of their temptations, but because they seek their use as a means of self-gratification.

The death of the physical body does not necessarily change the character of the Spirit, nor does it necessarily tend to produce a change. While in the physical body such Spirit sought to use the world and its inhabitants as means of self-gain and self-gratification, and its estimated value thereof was according as it would respond to such use. Now why should the disembodied mind of such an one estimate the value of the world by a different standard? If physical death has wrought no change in the Spirit's love of self and desire for self-gratification, and if it has not deprived it of the means of such gratification, why should we not expect that such Spirit would be pursuing after such means in the only way in which, in its then condition, such gratification can be obtained.

Aside from all experience, we could rationally infer that the Spirits of those who are in the ruling love of self-gain and self-gratification when they leave the physical form, would become tempting Spirits, provided it be made to appear, 1, that the dissolution of the physical form does not change the character of the Spirit necessarily, and 2, that such Spirit, under the laws of spiritual sympathy, has the means of gratifying such desires as pertain to its character; for it is a self-evident truth, that if an individual be under the ruling influence of any particular desire, and if the means of self-gratification are at hand, he will avail himself of such means.

Now under that law by which activity tends to strengthen the faculties exercised, those Spirits who, according to their ruling affections, are attracted to earth to obtain the means of gratification, will not be improved in their character and condition while they are thus engaged. The law in respect to them is the same as that which is manifested in the drunkard in the midst of dram-shops. So long as the desire for intoxicating drinks continues, and the means of gratifying such desires are at hand, the poor inebriate will not be likely to reform; but on the contrary he will, under the exercise of such desires, continue to sink lower and lower in his character and practices. In short, his character will continue until either a new ruling impulse can be awakened within him, or the means of gratifying his lustful desires can be removed from his reach.

Under this law of spiritual sympathy, disembodied minds can avail themselves of the bodies of others as instruments of gratification. Hence those Spirits who, in their affections, are in the sphere of lust, seek association with individuals and societies on earth according to the character of the lust to be gratified. The drunkard, the libertine, the sportsman, the gambler, the jockey, etc., are each attracted to those individuals and societies which respond most perfectly to their desires, that they may partake of their accustomed enjoyment through sympathy. And hence also it is, that these lustful Spirits are ever on the alert seeking opportunities to come into sympathy with minds in the physical body, that they may provoke in them desires leading them to seek such gratifications as respond to their spiritual lusts.

Those in the body who are subject to such influences often experience, on a sudden, strong impulses, prompting them to do particular things which were before unthought of, or to gratify particular appetites or passions for which, at first, there is a natural aversion; and while in thought and judgment they turn away, yet in desire and affection they find themselves yielding. Thus it is that minds in the body are tempted by disembodied mind, and also in turn become tempters of the same. Thus the drinkers are tempted by the dram-shops, and in turn they cause the dram-shops to be established.

From this we can see how it is that the condition of minds in the body becomes a means of tempting Spirits, and of exercising them in their ruling affections so as to prevent their advancement. So long as there are dram-shops and drinkers, Spirits under the control of such lusts will attend to them. So long as there are brothels and libertines, Spirits of like character will be attracted to them. So long as there are race-courses and horse-races, Spirits of like character will be devoted to them. Thus the condition of society in this world must determine the duration of the false character of those who are in the Spirit world.

From the foregoing we can see that while the Spirit is under the dominion of its lusts, and while the means of gratification are open to it in this world, it can not be brought into the loves and delights of the higher spheres, upon the principle that the drunkard can not be reformed in the midst of dram-shops, or

the libertine in the midst of brothels, etc. Therefore as the world is reformed, the prospect of the redemption of these spheres is increased. Hence the angels of the higher spheres, as they would redeem their fellows, must labor to reform the condition of individuals and society upon earth; and it was in view of this work that Jesus said, "The angels in heaven rejoice over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." From the foregoing it is manifest that the lower spheres in the world of Spirits are affected by the state of individuals and society in this world; that the relation of this world to the Spirit-spheres is similar to the relation of the animal body to the mind, and hence, taken together, they mutually act and react upon each other as the mind acts upon the body, and the body reacts upon the mind. Hence, taken together, they come under the law before described—*love begets activity, and activity strengthens love.*

Now until the world shall be redeemed from that false and depraved state of society which begets such depravity in its members, and until men, by such redemption, shall cease affording undeveloped Spirits the means of sensuous gratification, Spirits under the dominion of their lusts will not be reformed or changed in the character of their desires and actions. In character they will not approach the celestial or divine, but on the contrary their tendency will be to recede from the divine, and descend to still lower and darker spheres.

But this redemption of the individual and of society must be accomplished by bringing the loves and delights of the Spirit to harmonize with the divine. All must become responsive to the divine, and thus come into subjection thereto. This can only be done by bringing the exterior selfhood into subjection to the inmost or divine. But the exterior is to be instructed and disciplined in the way to the divine by being brought under the law of love to the neighbor; and thus the ruling love becomes that of charity. The individual under the dominion of his lusts is in the love of self. All his intelligent voluntary action has respect to *use*, and the standard of use is in self-gain and self-gratification. When the individual is redeemed from the dominion of his lusts, and comes under the dominion of his moral affections,

he has advanced the standard of use from self to neighbor; and instead of sacrificing to self-gain and self-gratification, he is now obedient to the requirements of truth and justice, which pertain to him in his relation to man and society, and his affections are elevated from the love of self to the love of truth, justice and righteousness, as they exist in the sphere of relation by which he is surrounded.

Man, while under the dominion of his selfish nature, is the subject of an external government which appeals to his selfishness as the means by which he is to be influenced; and the impulse in him by which he is governed, is that which prompts him to do the wrong. Consequently, under such an impulse the selfish man may be restrained, but he will not be redeemed. Hence, said Paul, "The law can not make the comers thereunto perfect." But while the law can not make the comers thereunto perfect—while it does not make clean the "inside of the cup and the platter"—nevertheless it is necessary for those who are under the dominion of the exterior nature, which is of itself "the man of sin." For being under the dominion of the exterior nature, they can not perceive the divine, and therefore must be instructed by the law. Therefore it is that the law becomes a schoolmaster, leading the exterior man in the direction of the divine.

That law which unerringly leads the exterior man in the direction of the divine, is the law of charity as revealed in the life and teachings of Jesus. Hence *he* was properly denominated "the way," "the truth," "the door," "the shepherd," etc. This law of charity must continue as the law of the exterior man until all things are brought into subjection to, or harmony with, the requirements of truth, purity and justice; and when this shall have taken place, Christ will be said to have put down all rule, authority and power. This triumph of the law of Christ—that is, the law of love to the neighbor, which is the highest the exterior man can perceive and obey—will be the consummation of the age, called the "end of the world;" and hence it is said that when he (Christ) has put down all rule, authority and power, then Christ himself will become subject to the Father, and "God will be all in all."

TO BE CONTINUED.

LOSS AND RECOVERY OF SPIRITUAL INTERCOURSE.

BY WILLIAM FISHBOUGH.

IF it is admitted that there is a world of immortal human spirits beyond the confines of this mundane state, it will be difficult to conceive why there should not be a communication between that world and this at *some* point. The great Whole of created things must necessarily form an aggregate oneness, and if so all its component parts, natural and spiritual, must necessarily communicate with, and act and react upon, each other, either directly or indirectly. Admitting the existence of a spiritual world, therefore, (which it is not now our specific purpose to prove) it is not only logically certain that it must directly touch and act upon this world in *some* way, but it can scarcely admit of a rational doubt that a *sensible* communication with that world is within the normal capacity of man when truly and spiritually unfolded.

Accordingly we learn from history and universal tradition that in the most ancient times, and before man became corrupted with the externalities and artificialities of this world, he enjoyed open intercourse with the world of spirits as a natural and normal privilege. And when the interiors of the masses became closed by the growing worldliness and materiality of the thoughts and affections, there were still a favored few existing in every nation and tribe who had the gift of prophecy and the power of communicating with unseen intelligences. This power was universally recognized by the masses, with their rulers and great minds, and it served as a source of guidance in all the more critical affairs of individual and social life. I might illustrate by referring to the history of Adam, of Enoch, of Noah, of the long line of prophets and seers of the Jewish nation—to the interior movings of

the *heathen* prophet Balaam, to the dreams of Pharaoh, to the prophetic visions and dreams of Cyrus the Great, of Cambyses, of Darius, of Nebuchadnezzar and other Oriental monarchs—or to the history of the oracles of Delphi, of Dodona, of Colophon, of Trophonius, of Buto, etc. In fact the spiritual element is so involved with the warp and woof of all ancient history, poetry and general literature, as to render it impossible to separate it without destroying the whole fabric.

It is known by all that Spiritualism in some sense forms the principal element of the New Testament records. What are now called “mediums”—that is to say, persons endowed with various spiritual gifts, such as the power of prophesying, discerning Spirits, casting out demons, miraculously healing diseases, speaking in diverse tongues, etc., were numerous in the days of the apostles, as every one familiar with the primitive history of Christianity is aware. Nor is there the slightest foundation for the common impression that these gifts ceased when the apostles passed away from the earth, but on the contrary the writings of the fathers down to the age of Constantine the Great, abound with well-attested instances of their occurrence.* Although they had greatly diminished in frequency and importance at that period, and continued to do so afterward, they still occasionally occurred when conditions were suitable. Indeed, until within the last three hundred years the occasional occurrence of spiritual manifestation was universally recognized throughout Christendom; and this has been accordant with the *general* belief, both among Protestants and Catholics, until a much more recent date.

In proportion, however, as the doctrines of Christianity became corrupted, and their professed followers became more worldly and material in their general habits and aspirations, the spiritualistic element receded from the Church, until at length it almost entirely ceased to appear. But the work of closing up the avenues of sensible influx and phenomenal demonstration from the spiritual world was brought to its ultimate stage, and the pall of skepticism which at length shrouded more or less thickly the

* In a letter to Governor Tallmadge, published in the appendix to his book, “*The Healing of the Nations*,” I have produced abundant proof of the truth of this assertion, which the reader may consult at his leisure.

whole mass of minds was gradually woven, by those who, since the days of Galileo have been too exclusively devoted to those scientific and other pursuits which relate wholly to *materi-ality*, and whose facts appeal solely to the exterior senses. It was in this way that the things of the spirit were generally lost sight of, and it came to be believed that there could be no sphere of conscious human existence beyond the range of some one or more of the five senses; and spiritual manifestations which had been generally believed in from the very origin of humanity, thus ceased to be recognized among the worldly wise as even among the possibilities.

But we have now to remark that this "eclipse of faith" only occurred among those classes of persons who had become thoroughly sensualized in their outer habits, or who in their mental pursuits confined themselves to the departments of merely *external* science and philosophy, while nations, tribes and individuals remaining in a degree of primitive simplicity, and under the guidance of their interior and intuitive powers, still continued in the belief of Spirits, and in the measurable enjoyment of spiritual intercourse, as ever.

For instance, among the simple-minded Laplanders, it has been generally believed from immemorial time, that spiritual manifestations are of frequent occurrence, and many of them profess to enjoy the privilege of intercourse with the other world. It is said to be common for the young Laplander, on arriving at the age of manhood, to seek a more open connection with the guardian spirit believed to have attended him from infancy. In prosecuting his wishes, he becomes abstracted and solitary, withdrawing from the society even of his nearest kindred for months together, during which time he fasts almost constantly, and becomes greatly emaciated. Under the operation of this protracted mental and physical discipline, his interior perceptions are finally opened, and the object of his wishes is accomplished. It is said that on openly manifesting himself for the first time, his familiar spirit commonly teaches him a certain song, which thereafter he only needs to sing when desirous of the Spirit's assistance, and the latter will immediately be in sensible attendance.

Among the people inhabiting the highlands of Scotland, spir-

itual intercourse seems to have always existed as attending the faculty of "second sight," which is nothing more nor less than natural clairvoyance. In some parts of Denmark and Germany this same faculty, establishing similar relations with the Spirit world, was long common among the peasantry, and I suppose still prevails to some extent.

Some authors speak of the rites of the aboriginal Mexicans, performed for the purpose of procuring intercourse with invisible intelligences. Like some of the pythonesses of old, they would, for such purposes, anoint themselves with soporic unguents which would throw them into a profound alumber. In this state they professed to converse interiorly with those spirits with whom communion was desired, and to receive from them such revelations as were adapted to their wants. Similar things are said of the native priests of the Sandwich and other islands of the Pacific ocean; and stories equally remarkable are told, not only by Cotton Mather, but by other writers, of the Spirits which the *pouahs* of the North American Indians evoked by their conjurations. The Yakoutes, Kamtchatdales, and other barbarian tribes have analogous appliances to procure communion with spirits. Among the Brahmins of Hindostan such practices have been known from time immemorial, and spiritual intercourse among them is considered as a fact as firmly settled as any other.

So much for those portions of mankind which have, in a degree, preserved their native simplicity, and whose natural and interior light has remained unperverted by the conventionalities of exterior education and refinement. No doubt the views and practices of such were in some instances much tinged with superstition; but their concurrent and deeply-seated convictions, and their professed consciousness and even sensuous perceptions of the presence and action of Spirits, are not to be entirely disposed of on that ground. If we were to examine the particulars of these phenomena alleged to be spiritual as occurring among the different nations and people to which we have referred, we would find that certain general features characterize them all, and that they exactly conform to the laws which govern the unfoldings alleged to be spiritual as occurring among ourselves at this day. So perfect an agreement in all the essential particulars of

phenomena occurring among people so widely separated, both as to space and time, and who could not have received any suggestions from each other, certainly refutes the idea of fortuitous, incidental and superstitious *fancy* as being *solely* concerned in their production.

But even after the general decline of spiritual faith in the more civilized and intellectual portions of the world, there were not wanting occasional instances of individuals and communities more or less educated, and surrounded with all the refinements of cultivated society, who believed in and claimed to enjoy, an open communion with the spiritual world. Being favored with remarkable visions, revelations, and other spiritual impulses, that self-devoted man GEORGE FOX became, about the middle of the seventeenth century, the founder of that amiable and exemplary sect called the QUAKERS, who have ever since professed to be led by the direct "movings of the Spirit." Receiving their origin from the "French Prophets" so called, a spiritually inspired people who sprang up in Dauphiny and Vivarais in the year 1688, and subsequently extended into England, that simple-hearted and almost blameless people called the SHAKERS have from the first been in the constant enjoyment of open communication with Spirits to a greater or less extent, though the writer is personally informed by them that some fifteen years ago their spiritual intercourse suddenly assumed new features, and became more signal and conspicuous than it had previously been. Through the instrumentality of their *speaking mediums*, who often discourse in tongues unknown to themselves, and also through their visionists and spiritual clairvoyants, abundant proof of the reality of their alleged spiritual gifts has been exhibited, as might be shown by the citation of facts were this the proper place.

The Moravians, the Anabaptists, the Menonites, and the Tunkers claimed that the gift of prophecy and of occasional open spiritual intercourse existed among them, and facts were not wanting upon which these claims seemed to be substantially founded. The same may be said of the sect originated in England about the beginning of the present century, by JOHANNA SOUTHCOTT, and thence called the Southcottites, and which is said to have at one time numbered upward of a hundred thou-

sand members. No doubt the founder of this sect greatly erred in some of her external interpretations of her interior movings, and no doubt many of her followers, as well as herself, were in some particulars grossly fanatical; but this should not be considered as invalidating the many proofs which she gave of being under the influence of an *ab extra* spiritual agency of some kind.

We will now mention a case of which neither enthusiasm, fanaticism, or want of intellectual and moral development is in any degree predicable. One of the profoundest philosophers who ever wrote—one before whom a Plato, an Aristotle, a Bacon, and the whole host of savans, ancient and modern, are in many respects thrown into the shade—was intromitted into the spiritual world about the middle of the last century. I need scarcely say that I refer to the profound, the scientific, the pure, the amiable SWEDENBORG. With the unique privilege of exercising his natural and spiritual senses at one and the same time, and of correcting the impressions of one by those of the other, Swedenborg continued in open and daily communication with the spiritual world for the last twenty-seven years of his life; and the proof of the reality of his claims is given to the world in about thirty volumes of profound, consistent, and rational disclosures, which are worthy of the universal and the deepest attention of mankind.

It is well known that that great and good man, JOHN WESLEY, was a full believer in spiritual manifestations, and even in "*spirit rappings*," and has related in his writings many facts in proof of their reality.

That eminent philanthropist, JOHN FREDERIC OBERLIN, on assuming the pastorship of Waldbach in the Ban de la Roche, found the people of that secluded parish speaking as familiarly of the visitations of the Spirits of their departed friends, as though such were among the most ordinary occurrences in their experience. He at first supposed this to be a mere superstitious fancy, and reproved them, and preached against it. Subsequently, however, this supposed fancy became to him an unmistakable reality; for after the death of his wife, that person visited and openly conversed with him at intervals during nine years. At length her visits ceased, when, after a time, she sent a mes-

sage through another spirit, saying that she was now elevated to a higher state, and could no longer appear to him.

CAZOTTE, a French author who flourished toward the close of the last century, also professed to have communication with the spiritual world, and gave good evidence of the validity of his claims. On one occasion while dining with a party of French academicians and nobility, at the beginning of the year 1788, and being drawn out by the shocking and blasphemous conversation of the assembled guests, he predicted the approaching French Revolution, together with the main circumstances of the tragical fates of numerous individuals in that present company, all of which, it is said, were *fulfilled to the letter*. A more remarkable series of predictions has perhaps never been uttered in modern times, to be followed by a more remarkable series of fulfillments. The account of these prophecies was related by La Harpe, who was present at the party referred to, and an ear witness to their utterance, and they are quoted at length by Jung Stilling in his "Pneumatology," who, from direct information, expresses great confidence in the character of Cazotte and in the reality of his claims.

These are only a few of the many facts of spiritual intercourse which here and there loom up from obscurity as we survey the general landscape of comparatively modern history. There is but little doubt that instances concurrent, in their essential particulars, with some one or more of these, have always been obtruding themselves upon the notice of isolated individuals.

We have referred to the influence which, during the last two hundred, and especially during the last hundred years, a too exclusive pursuit of the merely *physical* sciences has had in banishing faith in invisible and spiritual realities. It is happy that the skeptical tendencies connected with these material investigations have a *limit*—that they only exist while the investigations are in their more *superficial* stages, and that when these are pushed to a final point, and inquiries begin to be broached as to the *ultimate essences* and *dynamics* of matter, there is that sensible bordering upon a world of Spirits which *forces* the mind to recognize the reality of *something* of the kind, inclines it to look in that direction for the *foundation* of all existence and life, and prepares it to

rationaly receive any distinct demonstrations of the existence and influence of invisible, intelligent, *spiritual* entities. This apparently absolutely *necessary* conjunction of the more interior realms of materiality with an altogether distinct realm of *Spirit* has been noted by many philosophers, and among the rest by the great LIEBIG, who in a recent lecture delivered at Munich, showed how impossible it is to explain on merely *chemical* principles, the existence of even the lowest connecting parts of an organism, of a cell, of muscular fiber; and how much more so it is to account for the mysterious processes of life and thinking, by mere changes of matter. Thus as material investigations have grown more profound, they have unfolded, and are still unfolding, a rational basis for the conception of spiritual realities, and they are forming a foundation for a spiritual SCIENCE which will bring, and is now bringing, the Spirit world permanently within the scope of our rational powers, and even of our direct perceptions; and thus existing skepticism and languishing faith will forever be supplanted by substantial KNOWLEDGE.

But while investigations of the ultimate molecular structure and *living* dynamics of matter, and especially of the mysterious laws of heat, light, and electricity, have done much to prepare the minds of inquirers for the truths of Spirit existence and Spirit intercourse, the most powerful tendencies to this result have characterized that branch of experimental science known as animal, human, or vital MAGNETISM. Discovered, or rather brought into an intelligible shape and published to the world, by FREDERICK ANTHONY MESMER and others during the latter part of the last century, it was subsequently pursued by a host of savans in France, Germany and England, as a matter of curious experiment, and an important agent in the cure of disease. At length, however, and to the utter astonishment of many of its practitioners, a degree and mode of its application was discovered by which the exterior senses of certain susceptible persons could be temporarily closed, and a faculty developed by which they could see and hear without the use of the natural eye and ear! It was found that under a due conformity to the laws of magnetic *rappor*t, these developed interior senses were not obstructed in their range by intervening physical objects; that before the

properly entranced and properly qualified magnetic subject, the human body especially was transparent, and all its conditions in respect to health or disease were distinctly visible; and to the more exalted degrees of this soul-power even the most secret thoughts of another were sometimes cognizable.

These phenomena conclusively proved that the human soul is an entity not necessarily dependent for its functional operations upon the material organism. They almost established the *certainty* of its existence in a state of entire separation from the body, and rendered it extremely probable even on *a priori* grounds, that the half disembodied soul of the clairvoyant could hold communication with souls entirely dissevered from the physical organism. This hypothesis was subsequently brought to a complete demonstration by the researches of the German, French, English, and especially the American magnetists, and by the numerous test phenomena exhibited by their clairvoyants. Many questions relative to the *mode* of Spirit existence, and the laws of Spirit communication, were at the same time illustrated, as well by the magnetic and clairvoyant phenomena themselves, as by direct communications given from the spiritual world. Thus multitudes of minds were gradually prepared for the more general introduction of the phenomena of Spirit-impressions, Spirit-possession, spiritual trance, Spirit-action on physical substance, and all the other phases of Spirit-mediumship and Spirit-manifestation which have subsequently appeared, and with the history of which the reader is presumed to be familiar.

In view of this orderly, methodical and *natural* progression of experimental science and philosophy from a world of materiality into a world of soul as the only fundamental and *real* reality; in view of the careful investigation which has accompanied every stage of this unfolding; and in view of the *utter futility* of the innumerable and multifarious attempts to invalidate the conclusions to which these diverse developments have constantly pointed, we feel warranted in assuming the SPIRITUAL SCIENCE as now resting on an IMPREGNABLE FOUNDATION, at least until its opponents are more successful in their attempts to overthrow it.

SPIRIT ACTION.

"Wherefore tongues are for a sign not to them that believe, but to them that believe not."—PAUL, 1 Cor. 14 : 22.

That control of the physical organism necessary to enable one to speak and write in a language unknown to the speaker or writer, can only take place in cases of obsession. The obsessed medium is not informed of the meaning of that which is being communicated, neither of the appropriate sound or sign by which the meaning is to be made manifest to others. Hence the intelligent contingent action necessary to make a communication in an unknown language can not be based upon the mind of the medium.

It is for this reason that speaking in unknown languages was to be one of the infallible signs of Spirit influence. That which could be produced by other means than Spirit control, would not become a sign of Spirit presence and action. It has been claimed by objectors that the speaking or writing medium was *en rapport* with some mind present which dictated the communication—that mediums never speak or write in unknown languages, except in the presence of those who understand them, and consequently that it is to be inferred that they are psychologized by such minds.

That such objection is not well founded may be shown from two considerations: 1st. It is not true that persons do not write or speak in languages unknown to themselves, except in the presence of those who understand them; and, 2d. When others are present who do understand the language used, *they* are not conscious of the subject matter of the communication until it is given, and hence they do not dictate it.

Under the first consideration it may be remarked there is no

apparent difference between the faculty of speaking with tongues in modern and in ancient times. Mediums in the days of the apostles spake with tongues when there were none present to interpret; and judging from Paul's remarks in his first letter to the Corinthians, they carried the exercise to such an extent as to appear drunken and disorderly.

According to Paul's idea of the *use* of tongues, it was for a sign to the unbeliever. It was a gift which could not be counterfeited, and when the fact became apparent there was but one solution which could be given, and that was that of Spirit control.

So also is it in modern times. Mediums do speak and write in languages unknown to themselves and others present, and it is as much a sign of Spirit control to-day as it was in the days of Paul. The same cause which can produce such phenomena to-day, could have produced the like two thousand years ago.

But there are no known causes other than spiritual obsession which can produce such phenomena. They never have been produced by experimenters in mesmerism, clairvoyance, psychology, biology, or anything of the kind; and I have no hesitation in saying they never can be produced in any such way. I am familiar with all such experiments, as well also as with the laws by which mind acts upon mind, and with such knowledge I fear not to challenge the world of experimenters to produce any such phenomena.

I know very well that when one mind is clearly in psychological *rapport* with another, and maintains a relation strongly positive to such mind, the thoughts, feelings and actions can be transmitted from the active to the passive mind. But the thought, feeling and volition must have an active, conscious existence in the positive mind, and must specifically control and direct the action of the subject. But in such case the communication first exists specifically in the conscious perception and volition of the controlling mind, which is not the case where mediums speak in languages unknown to themselves, unless they are spiritually obsessed, and the communication exists in the mind of the obsessing Spirit.

The philosophy of the objector is invalid also in this: It can never rise higher than naked assumption. For its premises are

such that in the nature of things they never can be proved true. Unconscious, intelligent contingent action involves such conditions as to render the same utterly incapable of truth. The mind can testify only to its conscious intelligence; what it does, or what is done unconsciously, it can not, by any known law, claim as its own, or show itself entitled to. And especially is this the case when it has established the fact that it is liable to be unconsciously controlled by other minds.

Then between the Spiritualist and the materialistic objector, the Spiritualist has all the argument. For admitting that Spirit can control the human organism so as to speak and write in languages unknown to the medium and others present, (as all believing in the records of the apostles must admit) the claim set up by the communicating agency becomes at once possible and probable—that is, that it is produced by Spirits. The phenomena then are of easy explanation by the application of the laws of mental action.

The phenomena, then, have a rational beginning and ending, and accord with all other known truths. Mind is found acting according to its known laws of potential manifestation. We can then account for all intelligent contingent action, and everything connected therewith becomes harmonious and philosophical. But adopt the objector's theory, and you are obliged to assume as true the very things requiring to be proved, and those things which from the very nature of things can not be proved. Your premises you can not perceive to be possible, much less probable, and the phenomena become utterly inexplicable upon any known principles of mental action and manifestation.

The objector's theory is just as applicable to explain the changes of the seasons, the eclipses, the tides, or any other phenomena in nature, as that to which it is applied. It would be just as philosophical to attribute the northern lights, meteoric showers, and thunder storms to the automatic action of the back brain, as the speaking and writing in languages unknown, making physical manifestations without physical contact, and performing other wonders of a like character.

The objector can start no rational objection to the spiritual theory which can not be rationally answered, while the Spirit-

ualist can raise insuperable difficulties to every part of the objector's theory. In short, the spiritual theory harmonizes with *every* known truth, while the opposite harmonizes with *no* known truth. The spiritual theory appeals to the highest interests and aspirations of the soul for its support. It satisfies its noblest demands and fills the aching void therein, while the other mocks its hopes and aspirations after eternal life, and tends to take away what little evidence it now possesses of immortality, and arms atheism with an argument which all the revelations of the past can not answer, and which none of the future can overthrow. Such is inevitably the consequence of substituting falsehood for truth in any department of investigation. Assume that to be true as a principle of action, which is false, and all deductions legitimately flowing from such false assumption will conflict with every truth; and, could error prevail, would overturn the universe. Take the assumptions of the opponents of Spiritualism to be true, and all evidence of spiritual existence would be banished, and nothing would remain but the cheerless prospect of annihilation and night.

Having thus examined the nature of spiritual obsession by means of which mediums speak and write in languages unknown to themselves, I will proceed to examine another class of phenomena claimed to be spiritual.

Persons have not unfrequently seen spiritual forms under circumstances which preclude all possibility of mistake. A friend of mine residing in this State, while traveling in Connecticut, saw the Spirit form of his son at the moment of decease, although at the time he had no knowledge of his death or even of his sickness, and had no reason other than the apparition for supposing his son to be dead. He noted the time of the apparition, and found that his son died in Ohio at the very time.

Were this a single case, it might be said with some plausibility, that it was a mere coincidence; that it happened so. But such instances might be multiplied indefinitely. Thousands upon thousands of such cases have occurred in various places and at divers times, and they have occurred as prophecies of events to happen at a future time, days, weeks, months, and sometimes years afterwards.

No other than the spiritual hypothesis will explain these phenomena. The spiritual form can not be presented to the mind or consciousness, unless that action producing the image actually take place in the mind. So far as *mental action* is concerned, there is no difference between imagination and reality. So far as relation is concerned, there is a world-wide difference. Real and imaginary forms are to be distinguished, not by the impressions made upon the mind through the real action therein wrought, but by the agreement arising out of the relation of such action to the actual and real. Imagination is as actual and real in its existence and action as any other existence, and its effects upon the mind are as positive.

When my friend saw the Spirit of his dying son, he being in Connecticut and his son being in Ohio, how was the image of that son transferred to his consciousness? The hypothesis of the objector makes it necessary that there should be a spiritual connection between the mind of the father and the minds of those who were present at the time of his decease; and this spiritual connection must be through a continuous medium extending from Connecticut to Ohio, and it must be such as to transfer the perceptions of mind in Ohio to mind in Connecticut, through its undulations or other motions; and the mind in Connecticut must be in such a condition as to perceive the undulations or other motions; and the only thing lacking to complete the facts and phenomena of the spiritual theory is, the existence of the Spirit of the deceased.

The question between the spiritual and material theory, then, is, Was the the image created by the Spirit of the deceased son, or was it the reflection of the minds of those who stood around the death bed? The form seen by the father in Connecticut came walking into the room as in life and health. Had it been the reflection of their minds, it would have been a corpse extended upon the bed of death.

Had the father been in a condition to have taken the reflection of the minds of those who witnessed his death, he would have taken the images also of others, and of other things which were in the mind; and beside, to be in a condition to perceive such cogital undulations at such distances, with such distinctness as to

have a clear perception of form, involves a susceptibility of so high a character as to make the individual clairvoyant in respect to the ten thousand spiritual influences and existences by which he may be surrounded. This condition of spiritual susceptibility could not exist, and the individual be unaware of it.

Since then the objector is obliged to affirm every thing necessary for the spiritual theory, to make *his* applicable, and since the difficulty begins with the introduction of his theory; the simple and truthful way is to reject his theory, and let the phenomenon be considered to be what it claims for itself—a spiritual manifestation. If spirits exist at all, and can manifest such existence under any circumstances, it is most natural and according to the fact to say, that the Spirit of the deceased son appeared to the father. In no other way could the true image of that son have thus been awakened in his consciousness.

I have already remarked that the image existing in the mind of the clairvoyant is real, whether the cause be fact or fiction; that is, that imagination is as real an action of the mind as when the action has been produced by a real or truthful cause.

The question as to what is fact or fiction producing mental action is solved by an examination into relations and contingencies.

Take the case already cited—the appearance of the boy to his father in Connecticut. The appearance to the father was real, whatever might be the cause. But in determining the cause we look to relations and contingencies; we look to possibilities and probabilities. We do not say it was impossible for the father to have had a perception of the form of his child at that distance without the aid of spiritual influence from some source, but we do say that we know of no law of matter or mind by means of which such phenomena could have been produced, except through the agency of Spirit; and I hesitate not to challenge the objector to produce any evidence that such phenomena could have been possible without the aid of spirit. It does not belong to the class of phenomena known as optical or sensible illusion, nor to psychologic impression. But if it be admitted that the phenomena were possible without the aid of Spirit, then the rational question would turn upon the probabilities of coincidence. The chances

that the death of the son and the apparition should occur at the same instant were exceedingly remote, and the probabilities are according to the chances. The two events being independent of each other—that is, being the product of independent causes, the probabilities of coincidence will be according to the possibilities of difference. If there be ten thousand chances of failure to one of coincidence, then the probabilities of mere coincidence would be as one to ten thousand, upon which only a small amount of faith could be prudently based. Men have a very flippant way of disposing of such cases by referring them to coincidence without stopping to notice the utter nonsense and absurdity of such method.

The terms coincidence and chance are synonymous as thus used. If, therefore, such men would sit down and first estimate the chances involved in these coincidences, they would often be very much ashamed to offer such a solution. In truth, such an estimation would be a sufficient refutation of that kind of argument.

But these Spirit forms appear in such connection, and communicate information of such character as to put mere coincident action entirely out of the question. Cases are occurring every day which utterly set at naught all idea of happening so. Either man possesses the faculty of perceiving spiritual beings under certain circumstances, and does perceive them and communicate with them, or he is the subject of an illusion deep and fundamental as are the principles of his conscious being. If man possesses a nature which, when conjoined with certain mundane influences, can thus, unconsciously to him, play the part of an independent spiritual being, and make strange and surprising revelations to itself of facts, laws and causes—can people itself with individualities totally distinct from itself and from each other, possessing different thoughts, feelings and volitions—can hold converse with them, and be instructed by them—then is man the subject of an illusion deep as the life and consciousness of the soul itself, and from which there can be no redemption.

If such be man's liability to err on spiritual subjects—if he be subject to such illusions—then he can not be the subject of *certain* spiritual revelations. He possesses no means of determining fact

from fiction, reality from imagination. Spiritual seeing, hearing and feeling, or, combining all into one, spiritual perception, amount to no evidence of spiritual existence. Every sense, when taken separately or combined, is the subject of an undistinguishable illusion. If certain mundane influences, combining with certain unconscious and involuntary central action, can produce all these apparent forms, communicate all this intelligence, perform all this contingent action, exert all this physical force, and then unite and combine them all in the being called mundane automatic cerebralism, and cause that being to assume the name of stranger and acquaintance, communicate realities and falsehoods, assume all characters, represent all sentiments without any conscious agency of those who are made the subject of such illusions—if such hypotheses were true, it would be utterly incapable of proof, because it denies the reliability of every principle of conscious perception involved in making proof, and brings the advocate of such a theory into the condition of an ancient philosopher who affirmed that man could be certain of nothing.

Said the opponent of that philosopher, "That your position can not be maintained is very apparent from this: You either know your proposition to be true, or you do not. If you know it to be true, that proves the proposition false, for man can be certain of something. But if you do not know it to be true, then your affirmation is unworthy of respect because you confess you do not know that your affirmation is true."

Physical force is often exerted under such circumstances as to preclude the possibility of any physical cause according to any law known to man, and that force is exerted in obedience to thought and volition producing intelligent contingent action.

Physical force amounting to fifteen hundred or two thousand pounds is exerted to raise and remove physical objects without physical contact, or without any apparent effort on the part of any one present. In Bedford, a table upon which twelve men were seated was taken up and carried about the room without any visible agency, and without any other contact than those who were upon it. In Buffalo, a piano was suspended in the air and oscillated like a pendulum, and tunes were at the same time played upon the instrument, even though it was shut so that no

human or physical agency could reach or get access to the keys. Ten thousand such like phenomena have occurred, and are occurring daily, through the country. The power thus exercised is intelligent, performs every act which intelligent beings can perform, gives evidence of thought, feeling and volition, and claims to be spiritual.

There is no known law or principle of action with which man has hitherto been acquainted, which will account for these phenomena. It is claimed that they are produced by the workings of some secret mundane agency connected with the human system. But no principle of action can be discovered; it is subject to no law. At times it appears to obey the wishes of the medium, and the next instant acts with entire independence.

But again, there are certain indications that they can not be produced by the agency (physical) of the medium. In all physical action and manifestation of power, action and reaction are said to be equal. No force can be exercised unless there be a point of reaction equal to the direct action.

If the motions were produced by certain conditions unconsciously produced in the system of the medium, by means of which the principles of attraction and repulsion were made to produce these potential manifestations, then the medium would be the point of reaction, and when objects requiring a force of fifteen hundred or two thousand pounds to move them were removed, the medium would be acted upon by that amount of power. But such is not the case. Even during the greatest manifestations of power, the medium can move about with the greatest ease, unconscious of any force being exerted upon him or her.

But there are other considerations which demonstrate that whatever may be the relation of the mediums to the manifestations, they are not the source of the power. Allowing the phenomena to be produced by the creation of opposite conditions so as to induce attraction and repulsion, those conditions are not created, either consciously or unconsciously, by the mediums; for there are certain motions produced involving more conditions than can be properly attributed to any one cause. Take the example of raising the piano from the floor and playing upon

it while it was suspended in the air. How many conditions must be induced, and how often must they be changed, to make such a performance?

Suppose the piano to be positively charged with the mysterious fluid, where was the negative condition to attract it? It must have been in the ceiling or in that direction, else it could not have raised the instrument, and the medium while unconsciously charging the piano positively, was charging the ceiling negatively, and thus at the same instant became the source of a positive and negative influence—that is, was in both conditions at the same time, which makes rather an anomalous case. Mahan would find it rather difficult to parallel such an anomaly in science. Give it as a proposition for the Buffalo doctors, Prof. Faraday and ex-President Mahan to solve how it is that the medium could be the residence of the opposite conditions at the same time, inducing opposite conditions in the same directions.

But this presents but a small part of the difficulties in the case. While the piano is thus suspended it is played upon. How were the keys moved? By the same law of attraction and repulsion of course. Consequently the keys were the subjects of the especial chargings and dischargings of these opposite conditions.

Whether the keys were moved by the droppings from the ceiling through the case of the instrument upon the keys, of small quantities of negative and positive force, our learned savans do not tell us. The truth is, the moment we look carefully into the theories of these objectors, language fails in power to express the nonsense and absurdity of their explanations. Let Mahan or Rogers attempt to enter into details in the application of their theories, and they would blush at their own nonsense.

PROPOSITION.

- EVERY finite existence is under a law which has respect to its highest good and destiny; and while it exists in harmony with such law it will be blessed—when in antagonism with such law it will be cursed; and the law which blesses while in harmony, curses while in antagonism.

AUTHORITY OF TRUTH VS. AUTHORITY OF MEN.

Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet.—JOHN, 6: 52.

THERE is a class of minds who know nothing of truth independent of the authority which uttered it, and who have more respect for the authority of him who speaks than for the truth spoken. In the estimation of this class, truth has no authority of its own; and if it would win their respect and obedience, it must give the surety of great names.

A simple truth perceived and uttered by a common mind makes no impression upon this class of minds; but if one given to fame gives utterance to it, their ears are open, and their voices proclaim aloud the important saying, and the authority of the truth is lost in the authority of him who uttered it.

The evils resulting to a mind thus constituted are greater than at first might be supposed. The condition is entirely adverse to the perception and reception of the truth, and consequently can not develop in true wisdom and love. That the nature and extent of these evils may be appreciated, we will examine some of those classes of mind.

In respect to *modes* of investigation and reflection, all minds may be divided into two classes—those who seek for truth irrespective of the authority of others, and those who rely upon the sayings of others irrespective of the truths they may contain. The first rely upon the authority of truth itself; the second upon the authority of men.

The first class act in accordance with the laws of mental unfolding, and enjoy a freedom of soul which is unknown to the other. Their labor is to ascertain the truth; and they feel themselves privileged to push their investigations into every depart-

ment of existence, and follow wherever truth leads. Being free themselves in their searchings, they accord the same freedom to others, and hence do not so naturally become proscriptive and bigoted as do the other class. They can not censure free and honest inquiry, for it is the life of their own delights.

This method of investigation is suited to that universal knowledge which the soul demands, and is calculated to respond to that everlasting "how?" "why?" "wherefore?" and "what?" which is echoing through the soul. It leads them into the philosophy of being, action and manifestation; disciplines and strengthens the mind, and leads them to harmonize their perceptions of existence with existence itself. It limits not the being and action of God to any especial locality or in any especial department of existence; but wherever there is being and relation, there God and truth are to be found.

This method of investigation leads to the discovery of errors and abuses in individuals and society, and hence begets reforms. Determining an error by its conflict with known truth, determining an abuse by its fruit when examined in the light of its use, and not by the authority and practices of men, or the "thus saith the Lord," or the law, they are quick to perceive the evil and to attempt a remedy. Admitting no higher authority than truth and right, they are free to cope with falsehood and error wherever found or by whomsoever practiced.

Jesus of Nazareth was a model of this first class of minds. The sayings of the fathers were of no authority with him any further than they uttered truth; and even then the authority was in the truth spoken, and not in the one speaking it. His doctrine was, "Call no man master." If God had spoken to the fathers, that was evidence he could speak to the sons; and it was far better to get the communication direct than to take it at second hand.

To the second class of minds belong the various sects in religion, whether Hindoo, Pagan, Christian, Mohammedan or Mormon—all that class who base their faith upon the authoritative teachings of men or books, whether ancient or modern. In principle there is no difference of faith between these sects, upon the modes of divine action and the principles of divine harmony. The darkest Pagan has involved in his religion all the elements

of the most enlightened orthodoxy. The details of these modes of faith may and do differ, but the difference is not generic. It extends only to variety, or at most to species.

That the points of religion between these different religious sects may appear, we will analyze them, and point out specifically their respective characters and influences both upon themselves and society.

In the first place we will examine the manner in which they obtain their faith, the source to which they look for truth, and the respect they have for truth not found in their respective canons.

The Pagan obtains his religious faith from the teachings of the Pagan fathers. There is nothing in it which commends it to his understanding or moral perceptions. His particular mode of propitiating the god of his worship harmonizes with no known truth, and could not have been arrived at by any course of rational induction. The burning of the widow upon the funeral pile of her husband, the giving of the babe to the crocodile, or strangling it in the Ganges; lying upon beds of sharp spikes, or being crushed by the car of Juggernaut, have nothing in themselves to commend them to the intellectual or moral judgment of man, and can only be taught and enforced by the behests of blind authority.

The moral and intellectual faculties must be denied their proper exercise, and be still in the presence of authority. "Thus saith the law" and "thus saith the Lord" must be made the end of all further inquiry, to introduce such faith and practices into any society.

In this respect Paganism, Mohammedanism, Judaism, orthodox Christianity and Mormonism are alike. They each rely upon the authoritative teachings of the fathers, and without such teachings they could not be persuaded of the truth of their respective dogmas. The Mohammedans would not receive the teachings of Mahomet except from the fathers. They would not believe in the divine authority of the Koran, had they not been taught so to believe upon the authority of the early founders of their religion. A child born of Mohammedan parents would as soon believe the doctrines of Bramah or Joseph Smith as the doctrines of Mahomet, should he be removed from the teachings of Mohammedan

parents and instructors. He learns his creed as he learns his language, and will as soon learn one as the other.

So it is with the Jew. He would have no more faith in Abraham or Moses than in Confucius or Plato, were it not for the authority of the Jewish fathers; and their authority would not be sufficient to establish his faith in their theory of creation, the flood, the confusion of languages, the wonders of their exodus from Egypt, the scenes of Sinai and Horeb, the fox and the fish stories, etc., had he not been early taught that their authority was not to be questioned—that reason and judgment must be sacrificed, and their blind assent be given to whatever the fathers affirmed.

In this respect there is no difference between the Jew and the Christian. The Christian would not believe a single fact, no matter how well attested, contained in the history of Jesus, were it not for the authority of the apostles and fathers. No amount of evidence, whether contained in dreams or spiritual apparitions could make them believe the story of Mary as recorded in Matthew and Luke. No female, no matter how high might be her standing, or how unimpeachable her character in society, could command the confidence of the humblest devotee of orthodoxy in such a story in respect to herself, and the whole community might see visions and dream dreams in her exculpation.

You can not convert a man, woman or child to Mormonism until you persuade them to depart from intellectual and moral perception and judgment, and receive blind authority in its stead. The mind must be divested of all means of determining truth and guarding against error before any dogma of that kind could be foisted upon it.

You can not convert that mind to Mormonism who rejects all authority but truth itself. Those who become the easy dupes of Mormonism are they who believe in the divine authority of Moses and Samuel, of David and the prophets. Take away from them that hallucination and they can not be made polygamists; they can not be induced to revive the old patriarchal institution.

In respect, then, to the *manner* of obtaining their faith, and the *sources* to which they look for divine truth, there is no difference between the Pagan, Mohammedan, Jew, Christian or Mormon.

They each look not to truth itself, as it shall address their perceptions and understandings, but to the authority of some chieftain and of the fathers, independent of such perception and understanding, or even against them.

And the condition upon which such faith is required to be received is the same, and that is the surrender of private judgment. The Pagan widow is not at liberty to question the propriety of being burned upon the funeral pile, nor is the Pagan mother permitted to doubt the utility of feeding her children to the crocodiles. Nor is the Hindoo worshiper to be told that it is not well-pleasing to the gods that he should torture himself to death in the many ways known to Hindoo worship. What right has reason and moral sense to speak on these subjects? God and the fathers have spoken, and he who would presume to question their authority is worthy of damnation.

In the same manner is the Mohammedan required to surrender his private judgment. Whatever his religion enjoins he must obey, and that without question. It is as right to enslave and kill a Christian dog, as to make free and save a faithful worshiper of Allah and a follower of his only prophet.

In the same manner are the Jew and Christian required to surrender their private judgments. If their books of authority teach things as true which conflict with every other known truth, their authority must be maintained if all other truth be sacrificed to it. Science, if she would be respected, must not presume to correct any false impressions authority would make, and he who would listen to the teachings of natural and scientific truths in preference to the legendary falsehoods of their authoritative myths, is called an infidel, and consigned to the tender mercies of the devil.

In this respect, then, there is no difference between the Pagans, Mohammedans, Jews, Christians and Mormons. All sacrifice their right of private judgment, and yield themselves to the blind behests of authority. They strike down the only barrier between truth and falsehood, and disrobe themselves of every true attribute of intellectual, moral and rational beings.

But the Pagan, the Jew, the Christian, Mohammedan and Mor-

mon are alike in their views of God in his being, his character, his action and manifestation.

In respect to his being, they each and all objectify him, and thereby render him finite and imperfect in their conception. It is a self-evident truth which the consciousness of every mind affirms, that whatever existence is contemplated as an object for any purpose, is by such contemplation rendered finite and imperfect to the conception. The moment the mind individualizes the Divine Being, and assigns to him any place or locality, that moment the divine individuality becomes separated from all other individualities, and is limited by such other individualities. When the Pagan builds his temple and carves his image, to represent the especial presence of the deity of his worship, he just so far especially excludes his deity from all other places, as he especially makes him present in that particular place. And when he makes any period of time more especially sacred than any other, he just so far degrades every other period of time; and whenever he makes the divine will and power present in an especial manner, to work any especial result, he just so far makes that will and power absent in working other results.

The finite faculties of the mind can not embrace the infinite; hence its conceptions must be finite, and if God be infinite, then all such conceptions of him must be false, and all worship paid to such finite conception must be false worship. Therefore, when the Pagan fashions his images and erects his temple for the purpose of worshipping the God of his highest conception, he is worshipping a false and ideal being, and in contemplating that false ideal of God, he overlooks the real God who is everywhere present, in every manifestation of power, in every department of existence, in every truth, in every true and generous impulse, in every natural demand of the soul and body—in the cry of the needy and perishing, in the agony and despair of the outcast and abandoned—and is directing his thoughts and affections, and conducting his forms and ceremonies in respect to that which has no real existence.

It is true the poor Pagan intends to worship, and ignorantly supposes he is worshipping, the Being who made the heavens and

earth, or the particular deity who presides over some especial department of the universe. He has no idea of worshipping lifeless and inert matter, or anything short of that Being whose power, wisdom and goodness he sees displayed in and about him, or that being whose power and malevolence he wishes to avoid or propitiate. The poor Pagan errs in his false conceptions of the being, character and actions of the Divine, and consequently errs in all his religious deductions and actions.

Instead of worshipping the only living and true God, he is worshipping a false idea; instead of perceiving and loving the true character of Deity, he has invested his false ideal with a false character and is venerating it. Instead of perceiving the Omnipresence of God in every manifestation of power, physical, moral and spiritual—in every truth, natural, spiritual or divine, and in every true affection throughout conscious being, he perceives him not at all except in symbols, types, forms designed to invite and represent his presence. Instead of hearing him in every undulation of the atmosphere, whether moved by the thunder and tempest, or the singing of birds, or the speaking of men and angels, he only hears the dim echo of his voice in the authority of the fathers, priests and prophets of his religion. Instead of meeting God wherever he goes, wherever he rests, when he rises up and when he lies down, he only meets his shadow in his temple, or at the altar he has set up before the image of his carving. It is the error of all Pagan worship that it is paid to a being and not to character, and all worship paid to a being as such is idolatrous.

But the Pagan is not alone in his idolatry. The Mohammedan idealizes and locates the God of his worship as essentially as does the Hindoo or the worshippers of the Grand Lama. Although he dispenses with images and denounces their use as idolatrous, yet he as effectually idealizes his Allah, gives him form and location, as though he had carved his image to assist his imagination. The Mohammedan has pictured to his mind the form and habitation of Allah, and he worships that form and seeks that habitation like the poor Pagan. His ideal of God is no nearer the truth than is the graven image of the Pagan, and the object of his worship is no more the only living and true God than is the wood and stone of a Pagan idol. His false and ideal God just as effec-

tually excludes his perception of, or affection for, truth, justice and purity, as does the Pagan's idol. His god is the god of the Koran, and he is heard in the authority of the Koran, and to that voice must every other truth yield. Outside there is no God. "There is but one God and Mahomet is his prophet," says the faithful Mussulman.

But there is no difference between the Jew and the Mohammedan. The Jehovah of Moses is the Allah of Mahomet. He is the being that made the heavens and the earth, the sea and all that in them is, according to the Mosaic ideal, and this is just what Allah has done according to the Mohammedan ideal; and this is what the Grand Lama did according to the worshiper in Thibet. Moses located his Jehovah, as Mahomet did his Allah, and as the Pagans do their deities. God came and went according to circumstances; was here or there according as circumstances seemed to require his presence. The Jew was taught to fear and worship the local and personal being, Jehovah. He was taught to despise images, that is, graven images, but he was taught to carve mental images of God and worship them; and the Jew's Jehovah no more represents the infinite God than does the Grand Lama of Thibet, and it is safe to say, that there is vastly more resemblance between the Jehovah of Israel and the Grand Lama than there is between Jehovah and the true God. The Jew, like all other Pagans, worshiped the being of his own creation, bowed down before his own ideal, and paid no respect to the divine character as manifested in the works of the only living and true God. By localizing and limiting the being and action of God, they as effectually rendered him finite and mutable, capricious and despicable, as did the other Pagans of their day.

And there is no difference between the Jew and the Christian in this respect. The God of Orthodoxy and Catholicism is as finite and false as the God of the Jew and Pagan. According to their theology, there is not one whit to choose between him and the Grand Lama. They just as really idealize him, locate him, finite him, and make him the subject of outward influence, constrain him to act on the offensive and defensive, as do the Pagans. They worship the mental conception, the ideal image they have set up. They have their local heaven and local hell, and their

neutral ground; and the sublime imagery of Milton employed in describing the wars of heaven, was readily adopted by them as appropriate to convey their ideas of God and the Devil, Heaven, Hell and neutral spaces. It can not be denied that the orthodox Christian deems it essential to his religion to form an idea of the individuality of God, to locate him upon a throne, and then bow down before and worship the ideal image thus set up, and he calls that worshipping God, and if that be not worship he knows not what is. The Orthodox himself can not deny that such is his faith and such his practice; and further, the orthodox can not deny his conviction that the ideal god he thus sets up and worships is not the true God—that is, he will not dare affirm that he has a true conception of the infinite and eternal God. He is constrained to confess that his ideas of God, if he has any at all, are very feeble and undoubtedly false; and yet when he worships the being, he worships that false image. But his plea is that he intends the being of his worship to represent or be the only living and true God, and the fault has respect only to his weakness and incapacity. So is it with the poor Pagan—he intends the being of his worship to represent or be the living and true God. When he bows down before the image of his hands, he does not intend to worship the wood and stone composing the image, but the God who made all things; his material image may be very gross and wanting in beauty, but it is intended to represent the same being whom the Mohammedans call Allah, the Jews Jehovah and the Christians God, and whatever may be the material forms of the image before which he bows, his worship is paid to the spiritual conception which that is intended to represent, and the same plea is as good for him as an excuse for worshipping his imperfect conception of deity, as it is for the Jew and Christian. If the Christian worships his highest conception of Deity, and that conception is imperfect and false, he does no more than the poor Pagan, and is entitled to no more favorable consideration. He commits the same fault which the Pagan does, and that is the fault of worshipping a conception at all. It is not in accordance with the true nature and requirements of the soul to worship any being *as a being*. The highest respect one being can show another is to strive to become like that being; and he can truly

honor such being no further than he does truly resemble him in character and action. All else is outward show and heartless protestation.

Thus we see that the Pagan, the Jew, the Christian, the Mohammedan and Mormon are alike as to the manner in which they obtain and maintain their faith. They are alike also in respect to the sacrifice of private judgment to the mandates of blind authority, and they are alike in the finite and false conceptions of the being of God. I next proceed to show that they are alike in their conceptions of the character of God. By the term character here is meant the impulses and motives to action to which they suppose God to be subject.

In the first place they suppose God to be the very deification of selfishness; that his motive for all he does is that of his own glory and happiness; that in all he purposes and all he performs he keeps that end constantly in view; that he has created all things in respect to use, and that use is for his own glory and happiness. Starting with this hypothesis, their views of the divine character must be alike in principle.

The Pagan, supposing the god of his worship to be intent upon his own glory, and supposing that glory to consist in the respect and veneration which his subjects have for his person and authority, and that that respect is manifested in the amount of sacrifice which the subject is willing to make in his behalf, enters upon a series of service and sacrifice the most self-denying and painful, extending even to life. In pursuance of this idea, the devotee undertakes long and painful pilgrimages, enduring the utmost privation. Not many years since one of those devotees undertook to manifest his respect for his god by walking around the Burman Empire. He spent several years in the undertaking, but whether he lived to complete the circuit I have not been informed. Others, to show their devotion and respect, have placed themselves upon beds of spikes, and lain for months and years; others have suspended themselves by hooks in their backs, and in divers ways inflicted upon themselves torture and death.

The idea prompting this kind of service, is that God is pleased with such exhibitions of respect and devotion, and that conse-

quently he will reward the sufferer accordingly—that the pleasure which the Divine Being experiences consists in the gratification of a kind of deific vanity and pride, by perceiving the high veneration and respect in which he is held by man.

Another branch of the same idea is that God requires service on his own account, and that he is pleased or propitiated by such service; that like all finite and imperfect beings, he is subject to varying conditions of mind, which are determined by external circumstances and influences, and that his favor or disapprobation depends upon such service.

No one can fail to perceive these ideas in the Jewish religion. The God of Moses was a jealous God. He demanded certain service and sacrifice on the part of his subjects, and if it was withheld he became exceedingly angry, and inflicted the severest penalties upon the disobedient. He would not suffer the Jews to have any respect for any other god than himself. He delighted in laudation. He gloried in the high esteem in which his name was held, and whatever came between him and his glory he utterly destroyed.

According to the Jewish idea, God loved man no farther, and upon no other terms, than he could benefit himself by his use. To obtain that use he did not hesitate to inflict upon him pain, torture and death. He would scourge him by disease, famine and war—would crush his affections, trifle with his feelings, destroy his family, and do everything which a selfish and vainglorious despot would do to enforce respect and service, or to gratify pride and revenge.

According to the Jewish ideal, man was God's slave, and God was his most despotic master, invested with the right and power to use him up, in any way he saw fit, for his own advantage and happiness; and according to their history and philosophy God so used him. In brief, man and his interests were to be sacrificed to God and his interests.

The Jewish idea of sacrifice was propitiatory in this, that it exhibited man's respect for the being and authority of Jehovah, and tended to elevate his name and influence. Self-abasement and self-affliction were well pleasing to the haughty Jehovah for the same reason, and tended to secure his favor and approbation.

In this the Jew differed nothing in principle from the Pagan worshiper, and Jehovah in character differed nothing from the Pagan deities. The principles of pleasing God by laudations, by sacrifices, by self-inflictions, by fastings and abnegations, by self-abasement and servility, were common to the Jew and Pagan, and all presupposed the haughty selfishness of their deity to be the basis of his pleasure.

They alike acted upon the hypothesis that God was changeable in the condition of his mind, and that he dispensed blessings or curses according to such mental condition, and that he was subject to external influences, and that the business of religious service was to beget the kind of influence best calculated to placate his anger, and make him the fast friend of the worshiper.

Orthodox Christianity, drawing its theology from the Judaism rather than from the teachings of Jesus of Nazareth, naturalized the Jewish Jehovah, and adopted him as their tutelar deity, and hence we can trace the Pagan origin of their religion. Not relying upon their understanding and perception of what they profess to believe, but rather upon the authority of the apostles and fathers of the church, who were themselves Jews by birth, education and faith, their religion would naturally be like the religion of the Jews; and while they changed the form of worship, they would not change the philosophy or spirit of it. Hence orthodox Christianity is nothing more than remodeled Judaism, differing in nothing but the form of expressing the same idea.

The Christian, like the Jew and Pagan, attributes to God a selfish motive for all his actions, to wit, his own honor and glory, and teaches that he dispenses favors according to his pleasure, and curses according to his displeasure; and that pleasure or displeasure turns upon the question of honoring or dishonoring him. They teach that laudation and praise are acceptable to him, that self-denial and self-affliction are acceptable to his feelings, and that if his children love others better than himself, he will punish them for it.

Many a mother has been told, while weeping over the loss of the babe of her bosom, that she loved it too well, and that God was offended that he was made to occupy a secondary place in her affections, and therefore he killed the child that there might

be no one to usurp his place in that mother's breast. In plain language, God became jealous of the babe and killed it. And the mother is called upon to love the being who killed her babe because she loved it!

This idea is as Pagan as an idea well can be. Is such a motive becoming the character of the pure and holy God? Is it a principle of action to be commended in any being? And what but the most absolute selfishness could provoke such jealousy and induce such conduct? What idea of the character of God has the darkest Pagan, more derogatory and more revolting than such a sentiment.

Like the Jew and Pagan, the Christian idea is that God requires service on his own account and for his own benefit; that the whole end and use of existence is to add to the already perfect glory and happiness of his being, and that all divine service is valuable so far as it exalts the name and enlarges the reputation of God.

The Christian, while he changed the form, did not change the spirit or principle of the Jewish ordinances; and so far as their influence goes, he might as well keep the Passover and practice circumcision as to keep the Lord's Supper and practice baptism; for the principle involved, according to their understanding, is the same.

The Passover is commemorated to keep fresh in mind the unjust dealings of God in killing the first-born of Egypt, and sparing the children of Israel. The story is heathenish and revolting as it is taught and revealed. It makes God the most perverse and wicked being, and exhibits him as partial toward one class of beings who seem to have been altogether unworthy of such partiality. Certainly they exhibit no trait of character that would commend them to the consideration of truthful, pure and virtuous minds; and while it makes God thus partial to Israel, it represents him as peculiarly unjust to the Egyptians—even wickedly cruel and maliciously unjust; and the Passover is kept to celebrate such character and conduct. It appeals to the selfish and unjust affections of man, and tends to make him even worse than he otherwise would be, if he drinks in its spirit.

So is it with the ordinance of the Lord's Supper as they under-

stand and practice it. It commemorates the injustice of punishing innocence for guilt. It rejoices in that agony which purchased their acquittal without requiring restitution on their part, at the expense of innocent blood and suffering—an act which none but the selfish and unjust in head and heart can approve. And their rejoicings in contemplation of the sufferings and death of Jesus, are not in the justice and truth there exhibited—not in the beauty and fitness of the spiritual—not in the intrinsic harmony and melody of the dying agony of Jesus, but in the use of that dark and revolting scene as applied to their benefit, making their rejoicings and thanksgivings the overflowings of selfish souls.

The rite of circumcision, as practiced by the Jews, was a sign of a supposed promise on the part of God to especially care for and prosper those who were circumcised, and they submitted to the rite to secure to themselves the promised blessing. There was nothing particularly beautiful or instructive in the rite itself; that was rather forbidding and heathenish.

The rite of baptism is practiced by orthodox Christians as a sign of another promise of special care for, and interest in, those who are baptized. There is nothing in the rite itself, whether performed by sprinkling, pouring or immersion, that is particularly beautiful or instructive, and aside from the particular interpretation given, it amounts to nothing; and the interpretation is as easily given without as with the ceremony. Nevertheless it is practiced upon the same principle as was the rite of circumcision, and with about the same benefits. Both are designed to bring the recipient within the range of promises of especial favor and blessing, and they seek and practice them to secure to themselves such a result. The Jew might substitute the Supper for the Passover, and baptism for circumcision, or the Christian might exchange with the Jew without any loss of principle or sacrifice of spirit. Each are observed and practiced to comply with a supposed requirement to secure the same result, to wit, the especial favor and blessing of God. They each suppose God to be partial, finite, changeable and unjust, whatever may be their theory.

Thus we have seen that the Pagan, the Jew and Christian differ nothing in the nature and origin of their faith; in their blind

deference and servility to authority; in their renunciation of the right of private judgment; in their ideas of the existence and action of God; in their conceptions of his character and motives to action; in the nature and use of religious worship; in their philosophy of the influence of worship upon the divine mind; in the meaning and use of their religious ordinances, and in the end sought to be accomplished by them. They differ in forms of faith, in particular theoretical notions, in specific details, and in certain modes of practice and expression, as one language differs in its form of words and idiomatical expressions from another; but when we translate them, and ascertain the ideas contained, the end sought, and the supposed use, they all amount to about the same thing. We can not find difference enough to occupy the attention of a God, much less to justify the salvation or damnation of any being on account of such a difference.

Our next enquiry is, what is the moral and spiritual difference between these different classes? This may be determined by an examination into the truth and purity of their principles and practices. The idea that pure morality constitutes a part of Pagan, Jewish or Orthodox theology, is erroneous. It is not true that morality is a necessary attendant of either the one or the other. The morality of individuals and society, although affected by religious creeds, is by no means dependent upon them. So far as pure morality is concerned, it is found in individuals of every variety of creed, Pagan, Jewish, Christian, Mohammedan, etc., and it is also wanting in the same variety. Religious faith and zeal is no guarantee of the presence, nor is the lack of such faith and zeal any assurance of the absence, of morality.

The divinity of the teachings of Jesus must be found in something else than the morality of his system. It is seen in its philosophy—in its divine exactitude. Jesus taught no new moral maxim; he revealed no new moral truth, for the simple reason that there were no such new truths to be revealed. But he did reveal a profounder philosophy—one that laid the axe at the root of all evil, and harmonized the human with the Divine. But the moral maxims he uttered, the moral truths he taught, had been uttered and taught by Confucius, by Plato, by Socrates—were then taught and practiced by the Essenes of his own day. Those who base

their arguments of his divinity upon the morality of his system, build upon a false and sandy foundation. No one can accept and practice his philosophy without being perfectly moral. But if his philosophy is not perceived and practiced, his system externally, that is, reduced to a creed and form, will produce no better morals than Paganism, Judaism, or Mohammedanism. Morality has respect to the civil, social and relational rights and duties of man. Man in his relation to man is a moral subject, and when he fulfills truly and justly those relations, he is a moral man. These rights and duties have respect to justice and goodness, and he alone is truly moral who is truly just in his desires and actions.

In this light orthodox Christianity is practically no better than Paganism, Judaism, or Mohammedanism. Christian men and nations teach and practice the propriety and utility of war—claim and exercise the right to take life the same as Pagans. They adopt the same rules of robbery and plunder, of burning and sacking towns, and utterly destroying the enemy, and that regardless of the claims of individuals for justice.

They claim and exercise the right of enslaving men, women and children, and making them the absolute subjects of their caprice, avarice and lust. They justify themselves by the laws and practices of the Jews, given by God himself, and sanctioned by the inspired apostles. They appeal to the same authority to sustain and sanction the chattelization of man, as they do to prove the genuineness of their holy religion.

They also engage in the same pursuits in the ordinary avocations of life. They adopt the same maxims of trade, are equally avaricious and unjust in their desires and practices. They are subject to the same ambition for personal power and distinction; they pursue after the gratification of lust, appetite and passion; they violate every principle of truth and justice, the same as do the Jews and Pagans, and they expect to be saved from their sins by doing something for God that shall be personally pleasing to him—that shall lead him to overlook and pardon their lack of fidelity to truth, justice, purity and righteousness, the same as do the Jews and Pagans.

Such is their faith, such their character, and such their practice, and such it always will be, so long as they have more re-

spect for the authority of Moses and David, Peter John and Paul, than they have for truth itself. They never will perceive the present God while looking to the past alone for his revelations. So long as they believe that God spake to the fathers and said all he had to say, they will be ready to crucify all those who bear his present image. When they shall learn that prophets shall arise in Galilee as well as Judea, then, and not till then, will they cease to be Pagans in faith and practice.

PROPOSITIONS.

RELIGION, in its true nature, is the condition of the soul in its allegiance to, and union with, the Divine Father; as such it has to do with the *infinite* and *perfect*.

Hence religion does not belong to the finite and imperfect faculties of the mind.

Hence religion can not be taught by means of any *external* language, *sign* or *ceremony*, nor can one *finite* mind teach it to another.

Hence Jesus never taught religion.

Hence all religious teachers are blind leaders of the blind.

Hence all religious forms are idolatrous—all religious exercises which are designed to affect the divine mind.

The *idea* of pleasing or displeasing God as a reason for receiving blessings or curses, is therefore a fallacy.

This kind of outward prayer is what Jesus condemned.

The evils of sin are manifested in its consequences; and where no evil consequences can be manifested, sin can not be made to appear.

Hence as the consequences of sin can not be made to affect the divine being and government, in respect to such being and government, man can never have any regret or sorrow.

Hence sin in its consequences can only be manifested in respect to those who are subject to its influence, and hence repentance and sorrow must have respect to them only.

MODERN MYSTERIES EXPLAINED AND EXPOSED.

BY THE REV. ASA MAHAN, ETC.

CONTINUED FROM PAGE 349.

INTELLIGENT COMMUNICATIONS.—*Page 126.*

THOUGHT, feeling and volition are conscious conditions and actions of the mind, and where they are manifested, there the presence of mind is indicated. Intelligent contingent action can proceed only from conscious perception and volition; and the power producing such action must be subject to the conscious volition or it could not cause the action to conform to the contingency. Hence whenever a communication is given by rapping sounds, by writing, speaking or the like, the power, intelligence and volition which produce the communication must be united in the conscious perceptions or mind of some individual in the physical body or out of it; and that mind must be present by its conscious perceptions to perceive the contingency, and by its conscious volition and power, to obey it.

Mind, when insulated from the sensuous influences of the body, and brought into *rapport* with other mind, whether in the body or out of it, can perceive the thoughts and feelings of such other mind when they exist therein in an active condition. This has been demonstrated many thousands of times by mesmeric and clairvoyant experiments, and in spirit circles. The silent thoughts of many an one have been responded to. Mental questions have been answered so frequently as to put to rest all doubt as to the power of the mind, when in certain conditions, to read or perceive the thoughts and feelings of other minds.

Hence also spiritual beings, if they exist at all, being insulated from the sensuous influences of the body, when they come into

rapport with other minds, can perceive the thoughts and affections or feelings of other minds. But if not *en rapport* they can not perceive them. This is also induced by mesmeric and clairvoyant experiments. The mind of the subject can perceive the thoughts and feelings of those only with whom a mesmeric connection is established. The philosophy of this I do not propose to investigate at this time, but only to notice the fact.

The mind which dictates a communication by rapping sounds, etc., must be *en rapport* with the mind of the one with whom it is communicating, and also with the means of making the sound at the time the contingency requires it to be made. For if it is not by some means *en rapport* with the questioner, it can not be informed of the question, and therefore can not cause the sound to obey the contingency. And if it be *en rapport* with the questioner, and not with the means of producing the sound, then however well it may perceive the contingency it has no power to obey it.

Again, if there are disembodied spirits in the spirit world who left this mundane sphere or condition of life, unless by some means a great change has been wrought in their characters, there is an almost infinite variety of characters in that sphere—characters answering to every one who lived in the body, or who now are living in the body. And if they are subject to the same great spirit-law of affinity that minds in the body are, they will associate with those who are most agreeable to them, and will engage in those pursuits which are most congenial to their characters and dispositions.

By observing the foregoing principles, which will commend themselves to every intelligent and reflecting person, I propose to enter upon a further review and answer of the Rev. A. Mahan's book treating of "intelligent communications."

"In three important particulars there is a perfect agreement between us and Spiritualists, as we suppose, on this subject—namely, that these manifestations are produced directly and immediately through the instrumentality of this or some kindred force existing in nature; that this force is directed, in the production of this class of phenomena under consideration, by some intelligent cause; and finally, that this controlling cause is the minds

constituting the circles, or disembodied spirits out of the circles." (Page 127.)

One great difficulty with Mahan is the exceeding vagueness and indefiniteness of his use of terms. Thus the expression "some kindred force existing in nature around us," as he has it, means nothing. The grave questions arise, what are these forces existing in nature around us? And has nature any force divorced from spirit? If by the term "nature" he mean that which is physical and material as distinguished from spiritual, I affirm there is no force in nature—that nature is but the recipient of force from spirit, and that the different departments of nature are but so many different spheres of spirit manifestation of power. But if by nature he include the power which mind has over every lower department of existence, then we are agreed.

"But how, it may be asked, can the thoughts, feelings, and mental determinations of the minds constituting these circles, unconsciously, as must be the case in most instances, control this force so as to produce these manifestations, and that through rapping sounds, writing, speaking," etc? (Page 127.

I answer they can not do it; and the only mystery connected with these modern wonders is in supposing they can. I am now speaking of communications given by rapping, involuntary speaking and writing. "The mystery," says Mahan, "is not at all removed by supposing that the same force is controlled by the thoughts, feelings, and mental determinations of disembodied spirits, etc." I answer, the mystery is entirely removed by such a supposition in the sense in which the term mystery is used. The moment we introduce disembodied mind, that moment a new and differently conditioned agency is brought to bear upon the manifestation. We then can multiply conditions almost indefinitely, which we can not do if the mind or minds performing the phenomena belong to the physical circle.

When we introduce disembodied mind, we have the presence of that conscious intelligent being or beings, which, being insulated from the sensuous influences of the body, can perceive the thoughts, feelings and volitions of those who are present in the circle, when coming *en rapport* with them, and can also clairvoyantly perceive the thoughts, feelings, volitions and actions of

those who are at a distance, according to the principles of clairvoyant vision and perception, and can exercise a conscious volition in producing the sound or making the communication, corresponding to these thoughts, feelings, volitions and actions thus perceived. By the introduction of such an agency the mystery, in the ordinary sense of the term, ceases, and we have all the conditions necessary to produce all the various intelligent phenomena.

According to Mahan's theory, the force necessary to produce these phenomena proceeds primarily from the "mental states" or minds of individuals in the body; but in most cases the "mental state" is an unconscious one. Hence he can not object that the power necessary to produce these phenomena resides with disembodied mind. If the mind in the body can obsess others in virtue of its dormant or unconscious spirit power, much more could disembodied mind do the same. If the mind of Frederica Hauffe could produce raps in a distant house while she was in an insulated condition, much more could disembodied mind do the same. And thus it is in respect to all other phenomena performed by the mind without the agency of the physical body.

Hence it follows that by introducing disembodied mind, all these phenomena become rational and intelligible, and the great mystery is solved. We can account for the answers which are correctly given to mental questions; because the mind of the Spirit is *en rapport* with the questioner to perceive the mental question, as a clairvoyant would be if present, and also to perceive the answer, and the Spirit is also *en rapport* with the means of producing the sound through the medium. Hence we have all the conditions present to produce the manifestation, even the conscious perception and volition, so that the mind perceives the contingency, and the will and power obey it.

The difficulties according to Mahan's theory, are endless. A communication from one intelligent being to another by means of language involves intelligent contingent action, and that necessarily involves conscious perception and conscious volition. Without the union of these the communication can not be given. There must be the intelligence to perceive the contingency, and

there must be the volition to obey it. And neither of these can take place without consciousness.

Suppose a communication is to take place by rapping at the call of the alphabet. There must be a perception of that which is to be communicated; there must be a perception of the means, that is, of the language by which it is to be communicated, and there must be a perception of the letters at the time the alphabet is called, and a perception of the particular letter necessary to be noted to form the correct word. And the power producing the sound must be subject to this perception and volition; and none of these conditions belong to the circle. Mahan admits that in most cases the minds of the circle are unconscious of controlling the force which produces these sounds—that they are unconscious of what communication is being spelled out; and if he did not admit it it is easily proved to be the case.

Mahan thinks he can explain all cases of rapping out communications when the thought which enters into the communication exists in the circle. (Page 129.) He says, "The physical systems of the individuals in these circles may be compared to a galvanic battery, which is continuously, but more especially on occasions of the least extra excitement, developing this force. As soon as it is developed to a certain degree in the organism of the rapping medium, it passes off to some object near—a chair, table, the ceiling or floor, as the case may be, and produces, in passing into the object, the raps which have astonished the world so much."

Unfortunately for this theory, it will not work even in cases where the subject matter of the communication is within the knowledge of the circle. There are not unfrequently ten, fifteen, twenty or more minds in the circle where communications are being had, all of which are engaged in thoughts, feelings and volitions on different subjects while the communications are being made; and the subject matter of the communication is frequently that which was not occupying the thoughts at the time. Now upon any hypothesis possible, based upon the circle as the source of the communication, the phenomena can not be explained. If it depended upon the thoughts of the circle, why were not one

class of thoughts as liable to be communicated as another? If it depended upon the feelings, why were not all the different feelings communicated? and especially, why is one train of thought and feeling isolated from all the rest, and expressed?

And again, if the circle is to be compared to a galvanic battery, exciting the force in the medium, and the thoughts and feelings of the different members are what occasion the discharges of this force, how happens it that some can get their mental questions answered correctly and others can not, even at the same sitting? If the discharge depends upon thought, they each think when they ask their mental questions, and therefore each should get responses. And how happens it that the one asking mentally his questions and getting responses generally gets his correct, while the one who can not get his mental questions answered is not so apt to get correct responses? Upon the spiritual hypothesis these questions are easily answered; but they can not be upon Mahan's.

But Mahan's theory not only fails to account for intelligible communications in circles where the true answer is known, but it utterly fails to supply us with a reasonable conjecture as to how such communication could be given when the subject matter thereof is not known within the circle. And any theory or hypothesis whose philosophy will not rationalize such phenomena, is utterly inadequate to account for these "Modern Mysteries," much less will it demonstrate them to be the product of mundane causes.

Mahan says, "An inquirer, for example, asks if a Spirit is present that will communicate with him? The putting of the question excites him, and through him the medium, sufficiently to develop the force to that degree to occasion the number of raps understood as implying an affirmative answer. He now asks the name of the Spirit, his mind being fixed upon some individual." Supposing he gets the answer implying no? Supposing he asks if it is one of several which he names one after another. Supposing, as is frequently the case, the alphabet is called, and a name is spelled out which he did not think of, and suppose it should be a name he never before heard of, and a communication should be given which subsequently was found to be correct.

Mahan can not fail to see that his philosophy does not answer the purpose. There are tens of thousands of well authenticated cases where the foregoing hypothesis of his, as an explanation, would be self-evidently absurd. It would fail to answer the conditions in nine out of ten of those cases which have fallen under our own observation. We know that questions are answered not only without agreeing with the thoughts of those present, but sharply contradicting them. We have many times been corrected ourself by such answers when we supposed we were right, but subsequent inquiry and investigation proved that we were mistaken. And the correction was not drawn from the knowledge of the circle.

The spiritual hypothesis will fulfill all the necessary conditions, and account for all the true and false answers that are given; and the mystery becomes solved. But attempt to substitute any other theory and the mystery is increased an hundred fold.

But Mahan affirms that we can get such kind of communications by raps, etc., as from Spirits, when there are no Spirits present. We deny it. He holds the affirmative; we therefore call upon him for proof. He can not by any means make any such demonstration. He may cite the cases of Frederica Hauffe, the Drummer of Tedworth and ten thousand other like cases; they can prove nothing for him. He can not show by any sort of reasoning, analogical or inductive, that those were produced by mundane causes. Nay more, he knows of no mundane cause or force that can produce these manifestations under the circumstances in which they are produced. He knows of no law of action, electrical, magnetic or odyllic, which can produce them. If he does, let him name it. He says they are produced by the attractive and repellant conditions which are induced in the objects of potential manifestation. If they are thus produced, they obey no known law of attraction and repulsion, and therefore Mahan can not reason upon them analogically or inductively; and his whole system becomes conjectural, full of self-contradiction and absurdity.

The fact that similar phenomena attend those who are subject to mesmeric influence proves nothing for his case. We have more than once had occasion to remark that the condition of mes-

merism, clairvoyance etc., have respect to the insulation of the mind, and that there were many means of inducing that insulated condition, as electric and magnetic influences, the use of magnets, stones, drugs, manipulation, mental determination, physical death, etc. But that which induces this insulated condition of the mind is one thing, and the action and manifestation of mind thus insulated is another thing.

The truth is that the mesmeric and clairvoyant conditions of mind are similar and analogous to disembodied mind. That is, being to a certain extent insulated from the sensuous influences of the body, they are to that extent in the condition of disembodied mind. But so far as power or force is concerned, they are in the condition of embodied mind. The mind insulated from the conscious, sensuous influences of the body through the mesmeric or pathetizing process, is nevertheless connected with the body through the system of motion or power, and is obliged to sustain and carry forward all the functions thereof, which the disembodied mind is exempt from. Hence the embodied mind can not exert its force under so widely varying circumstances as the disembodied. It can not exert its force physically beyond the influence of its physical body, or if it do, the force is so small, and the exertion required so great as to cause great effort, and consequently a sense of fatigue or exhaustion.

The fact that one mind in the body may psychologically impress other minds in the body to such an extent as to cause such other minds to perceive phantoms, see false Spirit forms, hear false voices, have false sensations, etc., adds nothing to the proof of Mahan's theory. Such phenomena are a manifestation of certain principles not unfrequently involved in modern Spirit phenomena. But the evidence of their being the product of Spirit agency is to be found in other things than the principles involved in the phenomena. For example, we may psychologically impress a mind in the body so as to convey to such mind the perception of Spirit forms, thoughts, feelings and volitions; and a Spirit may do the same thing. The principle involved in either case is the same. The question whether such phenomena were the product of the agency of embodied or disembodied mind would

necessarily be determined by other things than the principle involved in the phenomena.

I could not psychologically impress such other mind unless such other mind was, for the time being, brought into a condition negative and passive to my mind to such an extent as to be more under the influence of my system than its own; and when such is the case, the moment the psychologized mind returns to its normal condition it is made aware of the deception. These are conditions necessarily attending upon those phenomena proceeding from the influence of minds in the body; that is, when the influence is such as to create false forms, impressions and sensations. Therefore if I would know whether such phenomena have their origin in minds in the body, I must ascertain the attending circumstances and conditions. If I find the circumstances and conditions agreeing with what is necessary to produce such phenomena, then it would not be necessary to look further; but if I find them entirely disagreeing or wanting, then the mere similarity of phenomena is no basis for inferring an identity of cause; because the phenomena would be thus similar, whether the cause were embodied or disembodied mind.

If a communication is being given by rapping sounds in a circle, which communication is stating facts which were not and could not be known by those in the circle, Mahan would explain it by referring it to that class of phenomena he calls clairvoyance. This might be true were it not for two things. (1) There is no clairvoyance in the circle, and (2) Clairvoyance was never yet known to produce a rap or move a physical object. We may refer to the principles of clairvoyance all such phenomena as come within its scope when we have found the necessary conditions for its exercise to be present. But until such conditions have been found, it is anything but a demonstrative and scientific procedure to refer them to such cause.

Clairvoyance is but a means of informing the consciousness; and the difference between clairvoyant and other vision is in the manner of addressing the mind. In the normal condition the mind is addressed through its senses and its intellectual and moral perceptions; in the clairvoyant condition the mind is insu-

lated from the system of sensation, and is addressed through a mental or spiritual medium corresponding to the nervous medium. But in either condition the consciousness is addressed.

The difference between the normal and abnormal condition may be so slight as that the subject may pass and repass from one condition to the other with very slight apparent change. But nevertheless he will not be in both conditions at the same time; and while he knows himself to be in one condition he is certain that he is not in the other. Therefore during those manifestations requiring the presence of clairvoyance according to Mahan, the medium and others knowing themselves to be in a normal condition, know that they are not in an abnormal or clairvoyant one.

But Mahan claims that the conditions of clairvoyance may occur unconsciously. If by that he means the conditions *producing* mental insulation or clairvoyance, I am agreed; but if he mean clairvoyance itself (and he must mean that to make it of any use to his theory) I utterly deny it. It is certainly unfortunate for his theory that the experience of all experimenters is against him. It is a fact that clairvoyants under certain conditions have no recollection of what they have seen or experienced while in that condition, except while they continue therein. And Mahan lays hold of this fact as an evidence that unconscious clairvoyance may occur. But this utter forgetfulness of what has been clairvoyantly perceived only occurs where the difference between the normal and abnormal conditions is very great; and just in proportion as this difference diminishes does forgetfulness cease, until the two conditions so nearly approach each other as to be scarcely distinguishable, when that which is seen clairvoyantly is as distinctly remembered as that which is perceived under the influence of the physical senses. So then if the medium did pass unconsciously into the clairvoyant condition, according to all past experience the difference between the normal and abnormal condition would be so slight that the medium would remember as well what was clairvoyantly perceived as that which was perceived normally.

Again, according to all past experience in clairvoyance, when the medium was in that condition and clairvoyantly perceived

that which was forgotten on coming into a normal state, yet at the time the medium was perfectly conscious of what was perceived, and would speak of it, which, in no respect, is the case of mediums under consideration. So that Mahan's hypothesis is without any analogy or foundation even.

But furthermore, Mahan's hypothesis is self-evidently absurd and false. Unconscious clairvoyance is a contradiction of itself; so is unconscious perception, involuntary volition, etc., and furthermore, such an hypothesis is utterly incapable of proof, even were it true. The mind can only take notice of that of which it is conscious, and if the mind were unconsciously clairvoyant it could not know it, and consequently could not prove it.

But Mahan says on page 133, "The circles are to the mediums what the magnetizer and others in magnetic communication with the magnetized are to such individuals." Very well, what is that? The magnetizer is the means of insulating the mind of the magnetized from sensuous influences, by means of which the magnetizer perceives objects at a very great remove from the physical senses. But the magnetized does not perceive these objects through the mind of the magnetizer and others present. As before observed, Mahan has most blunderingly failed to distinguish between that which induces the condition of insulation and that which acts upon the mind thus insulated. If the circles were to the mediums what Mahan affirms them to be, which they are not, that of itself would disprove his philosophy; for the magnetizer is to the magnetized, so far as clairvoyant vision is concerned, only a means of mental insulation, and not of clairvoyant perception.

But in the case of rapping sounds as a means of communication, which we now have under consideration, there is no such relation as magnetizer and magnetized. The medium is no more under magnetic influence than any other in the circle, and the medium has no clairvoyant or other perception of the subject matter of the communication.

But Mahan says on page 133, "The admissions of the most intelligent and influential Spiritualists, indeed of the whole sect, as far as our knowledge extends, next claim our attention, and claim it, too, as having a fundamental bearing upon our present

investigations—the admissions that all these communications are more or less determined in their characteristics by the mediums themselves; and many of them are wholly caused not at all by disembodied Spirits, but by the mediums or by individuals in the Spirit circles.

Here again Mahan has thrown together in an indiscriminate jumble an indefinite number of classes of mediums, and also of phenomena, as diverse in their character as they possibly can be, and made the admission of Spiritualists apply to them all, from the crook of a finger to the moving of a ton weight without contact—from the pantomimic motion of the hand to the most astonishing manifestation of intelligence and power. This makes it necessary to distinguish the different classes of mediums, and also the different phenomena that the true admission of Spiritualists, and the false use thereof by Mahan, may be understood.

In the first place it is not only admitted but affirmed by Spiritualists, that the mind of the medium, when the communication is made through the medium's consciousness, imparts a tinge, so to speak, to the communication, characteristic of the medium. To illustrate what they mean, I will refer to the effect which the medium through which light passes has upon the color of the light transmitted. Light coming through glass partakes of the characteristic color of the glass, be that red, blue, green, yellow, etc.

That this is true of light, I suppose Mahan will admit. That it has been true of all past spiritual mediums he will hardly deny. Moses he claims to have been inspired by God, and so of St. John. What occasions such a difference in their styles of writing? No one would mistake the style of the beloved apostle for that of Moses, Peter or Paul. Whatever might have been the source of their inspiration, it was not of such a character or force as to obliterate the characteristics of the mediums.

But again, the character of Spirits communicating will be determined very much by the character of the mediums through which the communication is made, especially when the style of mediumship involves the communion of their spirits in thoughts, feelings and affections. In such cases the impure can not become mediums of communication for the pure, the false for the true,

etc., because the communicating Spirit must take upon itself the condition of the medium to a certain extent, which it could not readily do if they were of opposite characters.

But this is no new principle of spiritual communication. It is upon this same principle that the false, impure and corrupt do not find congenial society with those of an opposite character, and *vice versa*. Upon this principle Jesus promised to be present with those who loved him and kept his commandments, and in this way would manifest himself unto his disciples as not unto the world. This very principle of affinity based upon character is fundamental in determining our associations here and hereafter.

If Mahan would avail himself of these admissions of Spiritualists, let him state them fairly, and then, if he wishes to controvert them, we have a fair issue before us. But there are different kinds of mediums, that is, there are different methods of exerting Spirit influence and making Spirit communications; and some of these are such that they correspond with those influences and actions which may proceed from minds in the body, and hence may be at times mistaken for Spirit influence. This Spiritualists admit. This Mahan also admits, according to his theology. He professes to believe and teach the influence of two kinds of spiritual beings upon man, God and the Devil; and this influence is exerted by awakening thought, feeling and volition in the mind or consciousness of the subject of this influence. Now he affirms that the like mental influences may also be exerted by minds in the body; hence persons may be the subjects of divine, diabolical and human influences, and they are liable to mistake the one for the other. Mahan teaches that the Devil sometimes so impersonates God and the angels as almost to deceive the very elect.

Now Spiritualists admit no more than this in respect to their theory; and if such an admission is fundamental as bearing upon his investigation of Spiritualism, by the same law does Mahan's admission or doctrine become fundamental as bearing upon the investigation of his theology. If to admit that Spiritualists are liable to mistake, and do mistake certain phenomena for spiritual which are not so, is to prove that the spiritual phenomena can be produced by other than spiritual agencies, and therefore we can

have no evidence that spiritual agencies are ever used in the production of such phenomena, then by the same reasoning, if it is admitted that men are liable to mistake the human and diabolical influence for the divine influence, therefore we can have no evidence that a divine influence is ever exerted. The same logic applies in the one case as in the other, and if Mahan is determined to maintain the former, he must be prepared to stand by the latter.

But Mahan quotes from the writings of Adin Ballou to prove that the thoughts and volitions of the mediums can, at times, control the answers which are given through the raps and the tip-pings, etc., although the mediums can not procure the rappings at will. Cases of this kind are easy of solution upon the spiritual hypothesis, but not upon Mahan's theory. If Mahan had made careful experiments in such cases, he would have found his hypothesis entirely overthrown.

I have witnessed many cases where it was most evident that the thoughts and volitions of the medium dictated the sounds; and at the same time it was as evident that the medium could not produce a sound of her own accord; or as Mr. Ballou states, that that which produced the sounds "*came, stayed, and went* as it would, and was in that respect uncontrollable." Careful experimenting on such occasions will always demonstrate the presence of an agency which can at pleasure become independent of the control of the medium, and yet continue the manifestations.

The explanation of this class of phenomena is simply this, and every phenomenon of the kind will demonstrate it to be true if the proper examination is given: The sounds are produced by a Spirit *en rapport* with the medium alone, or with the one apparently controlling the manifestation. This is most frequently the case with public mediums. Those who are best calculated for public mediums are those of a very positive temperament, because of the diverse influences to which they are subject. Such public mediums are most commonly attended by a Spirit which controls all general manifestations, and stands ready to answer for every other Spirit in the universe. He or she is the father of one, the mother of another, the brother of a third, the sister of a fourth, and so on to the end of the chapter.

This spirit can sometimes come into conscious *rapport* with some of the circle while it can not with the others, but is at all times in conscious *rapport* with the medium, that is, at all times during the progress of communication in the circle. It can perceive the thoughts and feelings of those with whom it is *en rapport*, and consequently can perceive their silent questions, and answer them so far as their answers are known to the questioner. It is easy to be perceived that whoever can perceive the silent mental questionings of an individual can also perceive the answers to those questions so far as they exist in the questioner's mind.

The shortsightedness of people is sometimes most strikingly manifest in such tests of identity as these. A stranger enters a circle. He knows that no persons present have any knowledge of him or of his family or friends. He seeks an interview with a particular Spirit, and that Spirit comes to his call, spells out his name, tells when and where he died, and a thousand such like things which he knows none present but himself knew. The stranger is astonished, and goes away satisfied that he has actually held converse with the particular Spirit named, and that he has told him all these things. But before the stranger would have been justified in coming to such a conclusion, he should first have ascertained whether the Spirit could read or perceive his silent thoughts. This he could have done by asking mental questions; and if the Spirit could perceive the questions thus asked, it could also perceive such answers as his mind furnished. And thus although he was an entire stranger to all in the circle, yet the Spirit could have given all the answers from his mind.

Such evidently is the case with many to whom Mahan refers as authority to prove that the minds in the circle dictated the answers or produced the raps. They have had their mental questions answered, and the answers were right so far as they knew them, wrong when they were mistaken, and doubtful where they were in doubt; and Mahan considers this as proof positive that the raps originated in the circle. Such a conclusion is not justifiable—at least is not demonstrative provided they can be accounted for in just as reasonable, and yet a different way.

Suppose a Spirit producing these sounds is *en rapport* with

the questioner's mind like a sympathetic clairvoyant, and knows nothing of the facts further than it can glean them from the questioners—then just such a state of facts would occur. It would answer correctly where the correct answer was known; it would answer wrong when he was mistaken, and would be in doubt where his mind was in doubt.

That this is the way such phenomena occur is very evident on the most critical examination. In the same circle, when one is getting all his questions answered correctly, another can get not even tolerable guessing. He can not get mental questions answered at all. His questions must be asked in the hearing of the medium or of some one who can get his mental questions answered, so that the question may be perceived by the Spirit. But as the answers are concealed in the mind of the questioner, and as the Spirit can not perceive his thoughts, he can not get *true* answers, yet false answers are given.

And again in the same circle another can not get his mental questions answered, but if asked aloud can get correct answers, even when the answer is unknown to any within the circle. That such answers do not proceed from minds within the circle is often proved by the fact, that answers are not unfrequently given which are supposed to be wrong, and about which a dispute arises between the questioner and the one that responds; and on subsequent investigation it is found that the Spirit was right. Many cases of this kind have fallen under my own observation; and I doubt not they might be multiplied indefinitely.

These latter phenomena may be rationally explained in this way: The Spirit is not *en rapport* with the questioner's mind, and therefore can not perceive his mental questions; but when the question is propounded aloud, it comes into the mind of the medium, and by that means the Spirit perceives the question. The Spirit answering from his own knowledge, and not from the mind of the questioner, is enabled to answer correctly such questions as come within his knowledge, even though the answer should be different from what the questioner supposed was the truth.

The rationality of this hypothesis is such as to make its truth probable, even if it were not affirmed by the Spirits themselves.

And there is nothing wanting to rationalize the whole phenomena; because according to Mahan's process of reasoning, all the essential facts are admitted except the existence and presence of disembodied Spirits—as for example, the fact that such phenomena do occur; that they are the product of the action of mind upon a pre-existing force, etc., even beyond the reach and influence of the physical body; that they are governed by the thoughts and volitions of the mind, silent and unconscious though they may be. By the introduction of disembodied mind all the difficulty and mystery ceases; for then we have the present thought and volition in fully conscious exercise to perceive the contingency and obey it; we have the clairvoyant mind to perceive the existence of facts beyond the reach of physical sense, and by its connection with physical objects through the medium, to produce the manifestation or make the communication.

There is and can be no difficulty connected with the spiritual hypothesis. Every phase of the phenomena becomes intelligible according to the known character, powers and laws of mental action. The truths, the mistakes, the falsehoods, the solemnity, the trifling, the consistency and absurdity—all are easily referable to their real causes, and when truly perceived and understood, they become as truthful and reliable revelations of the mode of being and action of the Spirit-world as do the facts of geology seen in the rocks, hills and valleys of our earth, become truthful revelations of the history of the earth's being and action in the past.

In another part of this review I will show that the very objections which Mahan and his coadjutors have urged against the truths of the spiritual theory, are, when properly understood and philosophically explained, indubitable evidences of their reality, and are the only correct means by which God can make known to man the true nature and character of the Spirit-world in its past, present and future.

With respect to what Mahan says took place at my house in Cleveland (see page 136), I have no knowledge, but I have some doubt. If the facts were even as he has stated them, his theory would not explain them, while the spiritual theory would. My reason for doubting the correctness of his statements is, that

no mediums of the character described by the gentleman ever entertained circles at my house, in Cleveland or elsewhere. Sometime during the winter of 1850 a medium in whose presence manifestations of great power were sometimes exhibited, and through whom communications by rapping sounds were given, called at my house on her way home from Pittsburgh. But she was not deemed "one of the best mediums that ever appeared among us." Very far from it. At the urgent solicitations of several very respectable, though not very spiritual citizens, I consented to let them form circles at my house for the purpose of witnessing these strange manifestations. For several evenings such circles were formed, and very boisterous manifestations were obtained. Very little was done in the line of communications, the taste of the circle requiring physical manifestations, such as lifting tables, throwing things about the room, etc. I am not aware that any effort was made to obtain truthful communications; for it was understood by all that the character of the influence present was anything but truthful. The Spirits purporting to be present were those calling themselves "Simon Ladd," "Dick Mischief," and "Sam Patch,"—influences ever exhibiting a Spirit of rowdiness and debauchery. Certain it is that the circles which were formed there during this time were the most delighted with these gross physical manifestations. To use the language of the one who managed the getting up of the circles, he "wished to knock the *hard heads* for laughing at him for believing in these manifestations;" and he brought those hard heads together for the purpose of knocking them. Such was the general character of the circles, and such were the characters of those influences professing to work therein. The medium did not conceal the fact that sometimes she "tricked," that is, she did not claim to be above cheating on certain occasions; so that if it were as Mahan states, it would not be strange or unaccountable, neither would it tend to confirm his theory.

The facts of those circles are simply these: The circles themselves were such that, according to the laws of spiritual affinity, such kind of influences would not have been repelled by them. They were adapted to their tastes, and seemed to fulfill their pleasure. Simon Ladd, Dick Mischief and Sam Patch seemed

to be at home with the medium and circle, and the manifestations seemed to correspond with both. If the attorney did place in the medium's hands certain questions and answers which were to be rapped out and which were rapped out, it would not be surprising to any one familiar with those circles. If the influences communicating were of the character they professed to be, they would as readily enter upon the cheat as the attorney and the medium, and being *en rapport* with the medium, could fap out anything she might desire.

Does any one inquire why I permitted such circles to be had at my house? My answer is, that I had nothing to do with the getting up and conducting of them; that was left entirely with those forming the circles. There were manifestations of a character calculated to satisfy a certain class of minds, and certain minds were satisfied. The phenomena were as instructive as any other when studied in their true light. They revealed a law of affinity belonging to such circles, which it is as important to understand as any other law, if we would comprehend the wonders of "Modern Mysteries."

But Mahan argues that these manifestations are not spiritual, from their omission to communicate certain things which he thinks they would communicate if they were really what they purport to be. He says on page 145, "According to the fundamental teachings of the Spirits, if such are the intelligences responding to our inquiries in these communications, we are all continually surrounded with guardian Spirits, who deeply sympathize with us in our joys and sorrows, our pleasures and sufferings, mental and physical, and who are able to communicate to us as they choose through these mediums, any information which they may possess, and which might alleviate our sorrows or increase our joys by being communicated to us. Now if these communications do proceed from this source, such, we may safely conclude, would be their character, and we should find by experience that here is an available and reliable source of information on such subjects. Now this is the precise kind of information which can not be obtained through 'the Spirits.'"

The basis of this argument is, that we can not get what we wish to know and what we need to know from these Spirits,

which we could do if we were surrounded by guardian Spirits, and if these communications came from Spirits. In the first place thousands and tens of thousands of cases have occurred and are occurring, where this kind of information is obtained from the Spirits. But Mahan complains because we can not always get these things when we desire, and argues thence that none of these communications come from them.

Hear him again on the same page: "Hundreds of thousands of families and individuals in England and France, for example, had their husbands, sons and brothers and endeared relations, in the Crimea, and were under the most agonizing apprehensions of course in regard to their condition, and that while all individual communications were for a long period suspended. In the greatest agony of apprehension, wives, parents, brothers, sisters, 'and nearer and dearer ones' have rushed to the Spirit circles and entreated the Spirits to relieve that agony by giving the information desired. What an opportunity has been presented in which the Spirits in the presence of the world could, by manifesting their sympathy with human suffering, and revealing themselves as reliable informants on subjects of vital importance, have established the claims of Spiritualism immovably in the high regard of mankind. What an opportunity also to reveal themselves to the heart of grateful nations, as being really and truly what their apostles affirm them to be, the *guardian Spirits of humanity*."

The same questions may be asked, and the same inferences be drawn, as indeed they were more than eighteen hundred years ago, why Jesus of Nazareth did not comply with the demands made upon him to give exhibitions of marvelous things to convince the unbelieving world? Do they answer he did? It is not true. He did marvelous things many times in the presence of those who happened to be present, but he never complied with the demand of those who denied that he did those things. Said his brethren to him but a short time previous to his death, "If thou do these things show thyself to the world," for they did not believe he did these things. Said his murderers to him while he hung on the cross, "If thou be the Christ, come down from the cross and we will believe." What an opportunity was there

then to reveal himself to the unbelieving world, and remove their skepticism! He raised the dead; why did he not raise all their dead? How he could have relieved the agony of the mourning! How he could have manifested his sympathy with human suffering! Why did he not do his marvelous works in unbelieving Nazareth, and compel those doubting neighbors to believe in him? Did he not wish to convince them? Did they not need to be convinced?

But again: after his resurrection from the tomb, why did he not go openly into the world, face the Jews in their synagogues, and show them his hands and his side? Why did he not confront Pilate on his judgment-seat? According to Mahan's reasoning, it were an easy thing to satisfy the most determinedly skeptical that he was alive again, and in such a way as to silence all doubt. He was clothed with an immortal body; he was not subject to their weapons; this he could demonstrate. Why did he not ascend to heaven publicly from the streets of Jerusalem? and why did not those two men clothed in white garments appear and speak to the crowd of unbelieving spectators? Perhaps Mahan can answer these questions; and when he has answered them, he will be better prepared to understand the answers to his objections. It is possible that he may find, on examination, that there are certain conditions appertaining to those who demand light necessary to be observed, and without the observance of which even the man of Nazareth could not satisfy the demands of his skeptical opponents.

But again, he does not deny the existence, presence or power of the Omnipotent God. He can speak to man's perceptions and affections according to Mahan's theology, so as to cause man to understand and feel the force of truth. He has but to *will*, and all are brought into divine harmony and happiness. Man is subject to the influence of His spirit. Even when most stubborn and perverse, God can arrest him and speak to his conscience—can overpower him with his Spirit. God has but to will it, and the shackles will fall off the limbs of every slave, and the sighing and groaning, the agony and torture of the millions in bondage will be changed into songs and rejoicings. "What an opportunity is here presented in which" God could "manifest his

sympathy with human suffering," "and could reveal himself as a reliable" Helper of the needy and perishing! There must be some defect in Mahan's argument, or God is greatly at fault in this matter according to Mahan's best judgment. Perhaps on investigation Mahan may find that there are certain conditions appertaining to those who are to become the recipients of such things absolutely indispensable thereto, even though God himself were to become their helper.

But again: does Mahan deny the existence of guardian Spirits? If he does, here is the end of this argument with him; but if he does not, perhaps he can tell why these guardian angels are not more attentive to their business. If they can know of our dangers, and can in any manner act to prevent them, and can influence us to avoid them, why do they ever suffer us to run into evil and danger? Is it a want of sympathy with "suffering humanity," or lack of power, under all circumstances, to address our consciousness, and thus cause us to feel or know our dangers, that we are left as though there was no God or guardian Spirits? When Mahan has answered these questions rationally and truthfully, it will not be necessary to reply to his objections that these Spirits do not always give us the information we desire. But in another part of this review this objection shall be considered and answered affirmatively, when the utter nonsense of Mahan's argument will be made fully to appear.

On page 152 Mahan proceeds to his Third Proposition, namely, "That we have positive and conclusive evidence that these manifestations are the exclusive result of mundane causes, and not the agency of disembodied Spirits;" and he proceeds to the argument thus, page 153, "The facts and arguments which we have to present may be ranged together under the following classes:"

1. All the laws of scientific deduction require us, in view of the propositions already established, to regard as true the hypothesis which we maintain, and the opposite one as false." Inasmuch as the "facts and arguments" of the first class pre-suppose that he has established his two former propositions, which are in substance that phenomena in all respects similar and analogous to those claimed to be spiritual, are the result of "known mun-

dane causes," which pre-supposition we have demonstrated to be false, it therefore follows that what he has to say under such first class falls to the ground; that is, his premises being false, we are not bound to look after his conclusions. What he says about "scientific deduction," belongs not to his argument.

2. "The great fact that we next adduce is in our judgment the most absolutely decisive character conceivable—the undeniable fact that no *new truths* or principles are found in these communications." Page 154.

We may reply to the reverend objector in many ways under this head. 1. By denying his second great fact, and showing that the result of these communications and manifestations has been to awaken in the minds of tens of thousands perceptions of truths which to them and the world around them are new; that their tendency has been, and will continue to be, to overthrow all despotism based upon authority, whether exercised by kings, princes or potentates over the bodies, or by popes, bishops or priests over the souls of men. The phenomena themselves are opening a new sphere of thought, and calling for differently directed investigations. The fundamental principles of mental being, action and manifestation are being revealed, and old systems of philosophy and theology are being overthrown. But I will refer the reader for this part of my reply to Mahan to another part of this review, where it will be more appropriately considered.

My second reply to this second class of "facts and arguments" is, that if this argument is valid against Spiritualism, it is valid against all former revelations. In any sense in which that objection can be made against the truth of spiritual communication, can it be made against that revelation which Mahan says came from the "bosom and heart of Infinity." The Bible revealed to the world no new truth in science, in morals or religion. It was no improvement upon the literature, the philosophy or morality of that which previously existed upon the earth. We can not go to it with any degree of certainty to find what is true in history, in science, in philosophy, in literature, in morals or in religion. Those who have believed in its literal teachings of science, philosophy, morals and religion, have been the furthest from the

truth, according to that which modern science demonstrates to be true.

What new scientific truth does the Bible give to the world? According to its literal reading, it gives the profane philosophy of the age in which it professes to have been written. The earth is represented as the great center of the natural universe; the sun, moon and stars as secondary and tributary thereto. If the Bible teaches scientific truth at all, let it be named and pointed out.

The fact that its expounders and teachers have always entertained and taught false ideas of science as coming from the Bible, until corrected and defeated by the demonstrations of science itself, would seem to be a pretty clear indication that the Bible was not very clear in its teachings of scientific truth.

The Bible does not teach any new moral truth. The pretence which has so often been set up by the self-glorifying priests and bigots, that the Bible is the first revelation of moral truth to man, is utterly without foundation in truth. Even Jesus of Nazareth taught no new moral truth. There was not a truth entering into his system of morals which had not been taught and practiced long before he made his appearance. He revealed no new moral truth, for the simple reason that there was no new moral truth to be revealed to the world. Man's relations and duties had been perceived and taught by such minds as Confucius, Socrates, Plato, Seneca, etc., but they had not been learned from them by Jesus. His knowledge of those truths was as original to him as though they had never before been known. Yet they were not new to the world.

The Bible, as understood and taught by Christendom, revealed no new religious truth to the world. The principles entering into the Jewish and Orthodox Christian worship or service are as old as is the worship of the oldest Pagan worshippers. The forms and ceremonies differ; but the principles requiring them and proclaiming a use in them is as old as Paganism itself. If Mahan's argument is valid as against the spirit of this age, it is equally valid against those who spake from the Spirit-world eighteen hundred or three thousand years ago. If the Spirits instructing the Poughkeepsie Seer could not find all the planets in the solar system, they found a good many more than the gods did who

dictated the first chapter of Genesis, and they understood much better their relation to the earth. So far as there is any difference between modern revealments and ancient ones on the subject of scientific, literary, moral and religious truth, that difference is altogether in favor of the modern. If Mahan's complaint that the Spirits do not get in advance of scientific discovery in proclaiming scientific truth, be worth anything on his side, let him show, if he can, why the Atheist may not use that argument against the Bible. When I come to treat of this objection in another part of this work, I will then give the demonstration of the philosophy of this subject.

The third class of "facts and arguments" by which Mahan attempts to sustain his THIRD PROPOSITION is equally false with the two first, viz., "3. Another fact equally decisive of the question of the origin of these manifestations is this: The opinions and sentiments revealed in them uniformly take *form from, and correspond with, those peculiar to the particular circles* in which they originate." Page 157.

The short answer to this statement is, that it is false. There is no such uniformity, nor is there any such conformity. That there are numerous instances of this responding to the opinions of individuals in these circles is true, as is also true in the society of the world. And there are divers reasons for it, some of which will be noticed. But to affirm that any such conformity exists as to make it the law of the circle or of communications given in circles, is affirming an untruth. Every one to any considerable extent conversant with these phenomena, has experienced the very opposite of what Mahan affirms. Many a one has met with contradiction and denial in matters of faith and opinion, and that, too, when those of the circle were either of the same opinion with them, or of opinions different from those advocated by the Spirits. Individuals who were mediums have written out doctrines and opinions the very opposite of those entertained by themselves, and that when they were alone and uninfluenced by any other mind in the body. Tens of thousands of facts, the very opposite of Mahan's affirmation, exist throughout the country. None but the most heedless or the most reckless would hazard such an affirmation.

"In China 'the Spirits'—for they have Spirit-circles there—are all followers of Confucius. In Siam they are equally devoted Buddhists. In Hindostan they are worshippers of Juggernaut. In Christendom they are Catholic or Protestant Christians, or infidels," etc. (Page 157.)

There is a limited amount of truth in this statement, and quite an amount of falsehood. There is a reason for the truth, as will more fully appear when I treat upon the real philosophy of these manifestations. This may seem a little strange to Mahan and those of his particular faith who suppose that "heaven has no dawn and hell no twilight;" that there are but two conditions in the Spirit-world, heaven and hell, and that by some strange miracle wrought by physical death, all differences of opinion cease, and the all of heaven and the all of hell are known at once.

The Spirit on entering the Spirit-world is not at once converted from falsehood to truth, from ignorance to wisdom, from bigotry to rational, free inquiry. It takes time to learn there as here, and they are fond of their creeds, opinions and theories there as here. Where would Spirits be more likely to be believers in Confucius than in China, where those reside to whom they are attracted by the ties of natural affection? If, according to the Spirit philosophy, our guardian Spirits are of those who are united to us by the ties of friendship and consanguinity, who are born and educated under the same or similar influences, and into the same or similar religious faiths, so would the guardian Spirits of the Chinese be those who were born and educated in China into the doctrines of Confucius, and would be likely to continue for an indefinite period in such faith upon the same principle. In Siam the Spirits would be Buddhists, in Hindostan, believers in those creeds into which they had been educated, etc. There is nothing unnatural or unphilosophical in this.

Before Mahan can make anything out of this third point, he must demonstrate by some means that the Spirits of departed human beings lose their distinctive creeds and opinions on entering the Spirit-world, and become of one opinion; all see eye to eye, and perceive alike all facts, truths and principles; for unless this be so, that which he affirms as a reason why we should not believe these communications to be genuine, is a good reason

why they should be believed. They are just what should naturally be expected. But more of this in another part of this review.

"Take any Spirit that can be named, and introduce him into each circle on earth in succession, and he will affirm as only true the peculiarities of opinion existing in each circle, and as positively deny every opposite opinion," etc. It is admitted that any Spirit, by whatever name it may be called, that would follow Mahan or any other person from circle to circle to be interrogated thus, would answer as Mahan says, or in any other way they might desire. But I affirm that no truthful Spirit would so follow Mahan from circle to circle, or even could do it if it were willing to do so. Mahan, in his effort to victimize the Spirits, has been victimized himself. That state of prejudice, that gross carelessness of truth, that spirit of heedless, reckless affirmation, that disposition to swagger and browbeat which characterizes his whole work, proclaims him the fit companion and victim of a class of Spirits who would be professed believers in anything or nothing, as fun or frolic should dictate the answer. If the spiritual philosophy be true, such caviling seekers as Mahan would meet with just such facts.

Thus we see that Mahan's third point is as weak as his two first. Yet he affirmed in the outset that it was "decisive of the question of the origin of these manifestations." In the outset it was false in affirming the universality of such facts, in the next place there was a good and philosophical reason why it should be true in part; and lastly the introduction of a Spirit as false as he would seem to be would account for the balance; so that his third point goes for nothing.

The fourth point by which he demonstrates his third, seems to contradict a little his preceding point. On page 160 he says, "It is true that the answers obtained do not always correspond with the sentiments of those who make inquiry, nor with those of the majority of the persons present," etc. Not being able to perceive any point made apparently or otherwise, I will pass on to point number five on page 161. The substance of this point is that the communications purporting to come from such minds as Bacon do not justify us in believing that they do come from such

minds, and therefore we must conclude that they do not come from any Spirit at all. This is a specimen of the reverend gentleman's logic! What relation there is between the premises and conclusion it is rather difficult to determine.

It should be made to appear that Spirits always speak the truth; that their characters are such that false representations and false impersonations are not supposable cases; that a lying Spirit never came upon man to deceive him, or through him to deceive others—before such a conclusion could be legitimately drawn. If I were disposed to put this fifth point into the form of a syllogism, you would perceive that his major proposition is an assumption, his minor unrelated to it, and his conclusion based upon neither. But the point is not worth the labor. I proceed to his sixth point, which is

“The general character of these communications considered in a mere intellectual point of view, in comparison with the productions of minds in the body, precludes wholly the supposition that they are from disembodied Spirits. Communications coming from the high spheres above we can not but know, as we have already observed, would move upon a level altogether above the highest forms of thinking among men in the flesh.” (Page 163.)

Before any argument can be based upon such an hypothesis, which can approximate toward a demonstration, it must be shown that the conditions of all classes of Spirits are above the intellectual and moral condition of men in the flesh. For we can be very certain that the communications of men or Spirits, in an “intellectual point of view,” will not rise above their intellectual condition. Mahan seems to be laboring under the idea that death effects a wonderful change in the intellectual condition of the Spirit—that it is suddenly transformed from an ignorant, degraded being, his faith being right, into a wise and exalted angel of light. If he could combat the philosophy of spiritual intercourse, let him state that philosophy as its advocates put it forth, and then meet them upon it, and defeat them by overthrowing their fundamental principles, or by showing the world that they misapply them in their arguments.

It is a fundamental principle in the philosophy of spiritual intercourse as advocated by intelligent Spiritualists, that there

are many different spheres of intellectual and moral development in the world of Spirits, suited to the intellectual and moral development of those who leave this rudimental sphere; that death makes no sudden change in the intellectual or moral condition of the Spirit; that it learns by degrees there as here, and develops under the same spiritual laws. Consequently they believe and teach that there are ignorant and degraded Spirits in that world as there are in this world, and that they associate with men and women on earth by the same law of affinity of character as do the higher and better Spirits. Hence they meet with no difficulty in accounting for foolish, silly and immoral communications, for foolish, silly and immoral Spirits are constantly thronging the Spirit-world. If this principle in the spiritual philosophy be true, all that Mahan can say under the sixth point goes for nothing worth on his side of the argument; it only tends to prove the truth of the spiritual theory. Therefore, before he can urge such an objection against the spiritual hypothesis, he must show their fundamental principle to be false, to wit, that there are not many different spheres of intellectual and moral development in the world of Spirits; that all are suddenly at death made highly intelligent and moral; and until he does this he can not in truth say that communications coming from the Spirit spheres "would move upon a level altogether above the highest forms of thinking among men in the flesh."

His quotations from what purport to be the writings of Washington and Franklin under this point, prove nothing but his own dishonesty and unfairness. To present such stuff as a fair specimen of communications purporting to come from the Spirit-world, demonstrates that he is either very ignorant or very dishonest. He might have presented them as specimens of a certain class, and have made what deductions therefrom he thought proper; but if he intended to have been fair, and to have done the subject ample justice, and have shown his "giant intellect" in overthrowing his enemies on the north side of Sebastopol, he would have stated their case in its strongest light. Instead of searching for the weakest and silliest specimens upon which to expend his giant strength, he would have produced specimens, as he might have done, overtopping his giant powers. The Spir-

its have a literature which will suffer nothing from a comparison with the literature of the Bible or of the present age, and he knew it, or should have known it, before he attempted his foolish work. In another part of this review I will consider still further his method of treating this subject.

Mahan's seventh point, by which he demonstrates his Third Proposition, is in substance that answers can be obtained to inquiries propounded to the Spirits of those yet living, or to those who never lived, but are merely ideal beings; also questions propounded to brute beasts, insects, reptiles, etc.; and therefore the answers proceed from minds in the body. What kind of philosophy and logic is this, that minds in the body should respond to questions propounded to beasts, insects and reptiles? What dictates these answers? The reverend gentleman says that minds unconsciously respond to these inquiries. If a question is propounded to a reptile, no one supposes the reptile will answer; then why is one answer more likely to be given than another? When the alphabet is called, why should the sound obey the contingency of rapping at particular letters, so as to form an unthought-of word, and so arrange the words as to communicate an unthought-of sentence? Mahan has no explanation.

This same point has been considered in different forms in several parts of Mahan's book. The answer that Mahan in his attempt to victimize the Spirits, got victimized himself, is true and applicable to all this class of cases. In his falsehood and equivocation, which is manifested throughout his entire book, he has met with those who delight in the same, and those from whom he delights most to draw his facts have had a similar experience. The truth is, the moment it is admitted that every variety of character which can be found in the flesh also exists in the world of Spirits, that moment an adequate spiritual cause is found to account for all these phenomena, and the caviling objector is just the one to meet with his own affinity. We need not look a great way on earth to find this exemplified among men in the body.

Foolish and silly caviling provokes the same even among those who are ordinarily above it. Much more does it beget its likeness among those who delight in it. Some of these wiseacres in the flesh meet with wiseacres in the Spirit, and in turn make such

themselves when they enter the Spirit-world. Whether Mahan will improve in candor and sincerity on making that change, will depend upon the state of his affection for that which is false and evil. If he loves his creed better than he loves the truth, the change will not be a sudden one.

Mahan remarks on page 173, "The Spiritualist, we know, has an answer ready for such facts. The individual putting such questions, he says, is in a dishonest state of mind, and therefore, by the law of spiritual communication, draws lying Spirits to himself, and from these he obtains his answers. This answer, if admitted as valid, proves far more than the Spiritualist intends. It renders demonstrably evident one fundamental fact pertaining to all these communications—the absolute impossibility of identifying at all any Spirits which are communicating with us, if any are. If lying Spirits can answer as correctly as any others any test questions to identify the Spirits who are communicating with us, it is absolutely impossible for us to determine whether the Spirit communicating with us on any given occasion, is not a lying Spirit instead of the one we suppose."

Here again we have a clear exhibition of Mahan's ignorance, not only of the philosophy of spiritual intercourse, but even of the philosophy of evidence, and of the evidence upon which he bases his own faith. He makes the faculty in man of determining the truth to depend upon his ability to *identify* the individual who utters it. How then is Mahan to determine whether the angels who are said to have appeared to the disciples after Christ's ascension, and to have told them that he would in like manner return again as they had seen him go into heaven, told the truth in respect thereto? He can not identify them, and therefore their testimony can not be taken. And the same is true of all angelic visions and revelations, in the Old Testament and the New. Mahan can not identify one of those beings, and therefore their word can not be relied upon according to his argument!

But again, he says the answer of Spiritualists, if admitted, precludes all possibility of identifying the Spirits with whom we converse. This is not true. The fact that counterfeited and forged bank notes are well executed and put into circulation, does not render it "demonstrably evident" that the true and genuine

ones can not be known. The false and spurious will deceive the ignorant and unskillful, but there are means by which they can be detected, and the genuine be determined. If it become necessary for us to know whether the Spirit is answering from our own minds our test questions, that is easily determined. If he can answer our mental questions he can get our answers thereto so far as they exist in our minds. But we can frame questions the answers to which we do not know, and which the Spirit does know if his pretence be true, which will determine his identity. There are thousands of ways by which the identity can be determined, even though lying Spirits can read our minds and answer certain test questions.

"If lying Spirits can answer as correctly as any others, all test questions given to identify the Spirits; if lying Spirits are *en rapport* with our minds so as to perceive our thoughts, feelings and sensations, they can answer as well all questions the answers to which exist in our minds, as can truthful Spirits. I believe the gentleman claims that the devil can perceive our thoughts, and can respond to them, as also can God; and furthermore, the devil can so conform to our ideas of God as to appear to be an angel of light. Now since we can not by any known law of evidence identify these angels, and since the devil can put on these deceptive appearances, "all ground of confidence, therefore, in the validity of any of these angelic communications is taken away." "All evidence of the reality or validity of all such communications is utterly annihilated," etc. (Page 174.)

But the final and just answer to Mahan's seventh objection is, that the lying heart of man can not get the truth from men, angels or God. Since truth is the perception by the mind, of that which is, and since nothing can exist to the mind except as it exists in the mind, and since that which is communicated must be created in the mind out of the elements already existing therein, it follows that the false heart has not the element therein out of which truth could be constructed. I mean truth in a moral and spiritual sense.

With the man of an impure and false affection, Spirits of an opposite character can have no affinity; and the essential doctrines of Christianity are based upon this hypothesis—that man's

affinities, associations or perceptions are according to his character or love.

8. "There is a class of facts which should not be overlooked in this connection—a class against which no objection like that above alluded to can be raised. We refer to responses which individuals obtain when they, with the most honest desire for true information, call for the Spirits of friends whom they *sincerely suppose to be dead, but who are yet alive.*" (Page 175.)

Mahan will find that class of phenomena accounted for by referring to what I have heretofore said of public mediums. Those who practice holding public circles for the accommodation of all classes of Spirits, necessarily have a presiding genius, who generally is present on all occasions, and answers for everybody. He is the father, mother, brother, sister, husband, wife and child of everybody that asks, and he can come into communication with some minds so as to perceive their thoughts and feelings, and can not with others. He is deeply in sympathy with the medium, and is ready to spell out "done" when the medium desires it.

With such a Spirit presiding, who knows nothing of the facts except as he can get them from the minds with which he is *en rapport*, it is easy to perceive how any amount of such communications can be obtained. In truth, when the true philosophy of spiritual intercourse is understood, it is perceived that all public mediums who hold circles for the entertainment of every grade of mind and character who are liable to call on them, must be attended by just such a presiding genius, or they could not accommodate themselves to the vast variety of characters. None but one thus positive and reckless could hold the sway in these promiscuous circles.

I must not be understood as saying that none other than such presiding genius is to be met with in public circles. Conditions are sometimes such that Spirits of high intellectual and moral endowments appear and communicate. Sometimes also Spirits of like character with the presiding one appear and perform. But I wish to be understood as saying that public mediums holding circles for the entertainment of the public, must necessarily be so constituted as to endure the vast variety of character with

which they are necessarily brought into contact, and therefore must not be too sensitive and nice in their organizations or tastes. And universal experience will go far to demonstrate the truth of this saying.

This is no vague conjecture on my part. Aside from all philosophy on the subject, I have made the most critical and persevering examinations of this class of phenomena in connection with public mediums, and feel fully justified in affirming the presence, usually, of such a Spirit; and in nine cases out of ten a similar influence will be communicated to the medium. It is most notorious that such are sometimes disposed to get up manifestations themselves, when, for any cause, the Spirits fail them. But more of this hereafter. A rigid examination into the spiritual philosophy will make provision for all these phenomena. I should think Mahan had pretty much forgotten the doctrine so long taught by himself and his sect, that the devil and his imps were ready on every occasion to cheat and deceive even the righteous elect. There is a principle of truth involved in that doctrine which such men have very much abused and misapplied, but which the spiritual philosophy will disclose when properly understood.

Mahan makes a ninth point, amounting to the same as the eighth, with this difference: those who are deceived under case ninth are Spiritualists; those under case eighth are not supposed to be. The answer to point eighth is also applicable to point ninth. I can not forbear, however, to notice the "very striking case" cited by the reverend gentleman, illustrating his fidelity in narrating his cases. On page 179 read as follows: "A very striking case of this kind came under our own observation. A friend of ours was believed by herself, her physicians, and by all around her to be in the very last stages of consumption—within one or two weeks, at the utmost, of death. At this time she was visited by a number of relations who were most devoted Spiritualists, and who took very great pains, without success, to interest her in the subject. She was feasting on more substantial realities than "the Spirits" revealed to her. These individuals took their final leave of our friend, and returned to their distant homes with the most undoubted conviction that in a few days she would

be in eternity. A few weeks subsequent, the husband of our friend received from those individuals a letter containing a special and affectionate communication from the Spirit of his departed wife—a communication obtained from that identical Spirit, and none other, in the Spirit circle which these individuals attended. In that circle they inquired if the Spirit of that supposed to have been dying, and consequently then dead friend, was present. The answer was, 'Yes.' After all proofs of identity were given that are ever required, and all the circumstances of our friend's departure and her then happy state were given, a wish was expressed by her to send a communication of consolation, etc., to the bereaved husband that was kept behind. This communication was then given and forwarded as above stated. It so happened that the very disembodied Spirit thus identified and thus communicating with the living, was then with her husband in the body, and to the wonder of all around, is yet alive, with the prospect of seeing years to come."

The case to which Mahan here refers happens to be one which occurred under my own observation, and which, to all intents and purposes, bears no resemblance to the case narrated. Mahan's case is a miserable fabrication, as I have no doubt very many of his cases are. The real case was this: A young woman living in Austinburgh, Ashtabula county, Ohio, in the winter of 1850 visited her relations at Oberlin, in Lorraine county. This Mrs. Brown was of the "number of relations who were most devoted Spiritualists." This lady at Oberlin was sick, as Mahan states, and supposed to be near her end. Mrs. B. remained with her a week or so, and then returned to her "distant home." I was then on my way to Austinburgh, and accompanied Mrs. B. from Cleveland home. The communication to which Mahan refers was written while I was there in Austinburgh. Mrs. B. was a writing medium, and the communication was written through her hand. It was not given in "that circle where these individuals attended," nor in any other circle. All that Mahan says about the "circle" and the "proofs of identity," is untrue, even if it did happen under his "own observation." Mrs. B. had been troubled for some days previous to the writing of this communication, with what appeared to be false and deceitful spir-

ita. All sorts of falsehoods and trash were written by a profess-
edly lying Spirit; and among other things this was written.
The medium herself had no confidence in it, but against the
wishes and judgment of friends, sent it to Oberlin. No one
knowing anything of the circumstances supposed it to be true,
and her friends censured her for sending it. This is the case
upon which Mahan would base his argument to sustain point
number nine.

And here I must be permitted to say that Mahan's statement
of facts can not be relied upon. I would not accuse him of pur-
posely falsifying in such cases, although I confess it is very diffi-
cult to apologize for his careless and reckless manner of making
assertions. In my discussion with him last winter, I found that
he misstated facts in every instance where I had the means of
knowing the truth of that which he professed to state. I can not
say that I was surprised at this, for I had known his reputation
too long in that respect; but I can say that I was truly sorry
that it was so. Mahan is a man of very strong prejudice, and
withal impatient of contradiction. He is somewhat infected with
that ancient disease so prevalent among the fathers of the church,
known as "PIOUS FRAUD." He is emphatically a *loose man*—
loose in his facts, loose in his logic, and loose in his philosophy.
I should not dare take Mahan's naked statement in any case *fa-*
voring the spiritual theory, and base an argument upon it, having
no other facts to sustain me, because I could not be certain that I
had the fact. I say, again, I do not accuse him of willful false-
hood, but he seems incapable of perceiving the truth except upon
his own side.

On page 183, point 10, Mahan invites "very especial attention
to a class of facts," as he says, "of the most absolute and decisive
bearing upon our present inquiries." He begins by citing a case
of clairvoyance for the purpose of showing the influence that
minds in the body have over those who are in the clairvoyant
condition. He does not give enough of the case to show defin-
itely whether the subject was in a condition of sympathetic or
spiritual clairvoyance. The phenomena occurring might have
happened in either case, but from different causes. If Mahan
has not learned enough of clairvoyance to know that there are

cases where the mind becomes independent of the nervous and psychologic influence of those by whom they are surrounded, he is not very well qualified to give the world much instruction upon this or any kindred subject. He will not be able to be philosophically accurate in paralleling his cases.

In the case cited, Mr. D. might have been in the sympathetic condition, and the happy influence of Mr. L.'s mind upon his might have produced the contrary effect. But again, Mr. D. might have been in a truly spiritual condition, and under his own and the happy temperament of his mesmerizer, have been in sympathy with none but happy Spirits; but when brought into *rappor*t with Mr. S. and his hellish sphere, his vision might have opened upon a very different class of influences. A person understanding the subject of mesmerism and clairvoyance could have easily determined Mr. D.'s condition by making the proper tests. But as the case is given by Mahan, nothing can be made of it as to the real cause, because the facts he states might accord with either hypothesis. But be this case as it may, there are cases of independent clairvoyance, as there are of independent spiritual perception.

The case which he attempts to parallel is one which he says occurred in the presence of an acquaintance of his, now a member of the bar in Cleveland. The first evening was spent in witnessing physical manifestations, and they were such as to utterly astonish and confound him. A large table standing in the center of the room was moved about by what professed to be the Spirit of an individual who had previously died in that place—North Adams, Mass.; and it was moved with so much force as to draw his acquaintance on the floor against his utmost efforts to the contrary. That evening they left with the impression that they should be obliged to confess to the truth of Spiritualism; but on the next day it was agreed that three individuals, leading members of the three denominations of the place, a Congregationalist, a Baptist and a Universalist should meet at the house referred to that evening. When the circle was formed, the Congregationalist was introduced. He says the same Spirit was present that moved the table the night before; but he does not tell us how he knew that fact. No matter; the result was that like

St. Paul—he was all things to all men. He was a Universalist, a Baptist or a Congregationalist, according to the one interrogating him; and upon this Mahan's acquaintance became satisfied that it was not a Spirit.

Well, really, what does this prove as to the cause of the table moving, and the contradictory communication? Suppose the medium had produced the raps for the purpose of deception, and knowing the sectarian prejudices of these men, had indulged in that kind of amusement; or, supposing a Spirit possessing the character of such a medium had indulged in the same thing, what then? That does not account for the tens of thousands of cases where the minds of the circle are opposed, contradicted, and laid in the wrong, nor does it meet that class of cases where the information given was not within the knowledge of the circle. The spiritual theory will rationally account for them all. Mahan's theory will account for neither.

All the cases which Mahan gives under this tenth point are easily accounted for by supposing a Spirit present which could read the thoughts of the questioner, and answer from those thoughts. Such cases might be largely multiplied, especially with public mediums. But Mahan's theory fails utterly to account for them.

Mahan cites quite a number of cases to sustain his tenth point, among others the findings of Dr. Bell. They are interesting of themselves, and quite a rebuke to those Buffalo Doctors who found that the phenomena were produced by the snapping of the joints. But it is unnecessary to follow on through these cases, as they bring out no new points. Dr. Bell did not succeed in getting correct answers to questions when the correct answer was not known in the circle. That makes no difference. Hundreds and thousands of others have, and the philosophy that will not account for such facts is not broad enough to cover the phenomena of Spiritualism.

But there are other causes to be noticed where mistaken answers may be given, and yet the Spirit communicating be an earnest, truth-telling Spirit. I refer to unconscious inspiration. All are more or less subject to this influence. The more refined and spiritual, the more are we the subjects of the inbreathed

thoughts and sentiments of other minds. "There is not a poet but chants from an inward inspiration." We often claim originality where we have been only the instruments of action or manifestation.

Mahan has at times had a sentiment of this, but his mind was not clear enough to define it. Evidently he was hearing its dim echo when he was talking about unconscious clairvoyance. But the difference between this unconscious inspiration and that unconscious condition which Mahan describes as clairvoyance is very great. The subject of this inspiration is conscious of the thought and sentiment being alive and burning within, but is not conscious that a Spirit breath implanted it there.

Our religious sects have at times recognized this source of thought, feeling and sentiment. They have talked of the suggestions which the Spirit of God has made to their minds, and of the feelings he has awakened in their souls, and of the sentiment which he has implanted in their hearts. All this is a recognition of the principle to which I refer. They have also recognized the same principle in the action of the Devil. His temptations are felt in the soul. A thought is suggested, a feeling awakened, a sentiment implanted by the secret and subtle influence of the adversary of souls.

Our guardian Spirits sometimes whisper words of admonition to us so softly that it seems but our own reflection. All real inspiration is of this character. The same is also true of the influence of minds in the body, upon other minds. Those who are peculiarly sensitive, and have been accustomed to observing these things in themselves, need not be told of the influence which surrounding minds exert upon them. The precise thought, feeling and sentiment of others has come upon them in such a way as to seem their own, until, when spoken, their companion informed them that he was about giving utterance to the same.

Speakers and writers are often under this influence. I have known of many instances in my own experience where it was perfectly demonstrable that two different writers had used the same language, made the same arguments, advanced the same ideas upon metaphysical and philosophical subjects, and yet each supposed his language, arguments and ideas to be peculiarly his

own. Supposed plagiarisms have sometimes originated in this way.

Most evidently was this the case with the Spirit conversing with Jane A. D., mentioned by Mahan on page 237. The circumstances are such as to fully justify such conclusion. It is useless to pretend that Jane wrote them from her own consciousness, or that those lines so existed therein that she could have copied them therefrom. Beside, the handwriting was not her own, but was that of her deceased cousin. Says Mahan, "The fact of the identity of the handwriting was not indeed to be questioned."

Now supposing Jane A. D. had been one of that kind of mediums with whom the words come into the consciousness, and thence through the hand, upon the paper, and supposing that she had not been aware of her supposed mediumship, would she not have honestly supposed the lines to have been of her own composition? And had she been questioned upon that point, would she not have truthfully answered in the affirmative? Communications are often given in that way through the consciousness of the medium; and in such cases the medium can easily mistake the inspiration of the Spirit for the supposed creations and reflections of the mind. I am not speaking from conjecture; I have a rich and varied experience on this point.

The Spirit of the cousin was writing through the hand of Jane in reality, and "the Footsteps of Angels" were vibrating the spiritual aroma by which she was encompassed, and breathing into her soul that lofty inspiration.

"Uttered not, yet comprehended,
Is the Spirit's voiceless prayer;
Soft rebuke in blessings ended,
Breathing from her lips of air."

Longfellow, when he breathed out those holy feelings, was but repeating the silent utterances of the Spirits in his soul. Their footsteps were upon his tongue. Perhaps he knew not the source from whence the "footsteps" came. No more did the sweet Spirit of Jane's cousin. It is because all heaven is vibrant with such sweet melodies, that he who comes into conscious *rappor*t

therewith catches such thrilling inspirations. Thus it is that the tongue is touched with a living coal from off the burning altar.

The very lines themselves explain the reason that Jane's cousin supposed those stanzas originated within her own soul, and knew not that they were a reflection of the "voiceless prayer" of Spirit life and being. Listen, and appreciate those beautiful lines,

"Uttered not, yet comprehended,
Is the Spirit's voiceless prayer."

There is no word spoken, no voice or motion from without. It springs up within the Spirit, "but ye can not tell whence it cometh." The whole being is vibrant with the melody, and it seems the sweet singing of the soul. The very act on the part of the cousin, in claiming to have originated those lines, was a most perfect translation of their meaning into mental language. And if Jane could have understood the interpretation thereof, she would have learned more of the mode of intercourse among high and holy beings, than could have been taught her short of actual experience. But she, with such minds as Rogers' and Mahan's, was like those who listened to the language of Jesus when he told them that except they should eat his flesh and drink his blood, they could have no life in them. Not understanding its meaning, they turned away exclaiming, "This is a hard saying; who can bear it?"

"The fault is not in our stars,
But we ourselves are the groundlings."

This leads me to consider another evidence which Mahan offers to demonstrate the "*mundane*" origin of these communications. On page 214 he says, "Differences of opinion do, on certain subjects, as we well know, obtain among men in the flesh, and for aught that we know, may obtain among disembodied Spirits. There are certain subjects, however, on which minds in the same locality never differ. There is no dispute in this country, for example, in regard to any such question as this; whether Boston or New York is located on the Atlantic or Pacific coast? It is upon precisely similar questions pertaining to the Spirit-world, that an irreconcilable difference of opinion does obtain among

'the Spirits'—in regard to the *location* of the Spirit circles, for example, the mode of living and intercourse among Spirits, their relations to other worlds, the *character* of Spirits, whether all are good or not, whether evil Spirits return to virtue, or eternally progress in sin and misery," etc.

This objection of Mahan's has its basis in his grossest ignorance of the subject upon which he is treating. Throughout his entire book he is constantly betraying the materialism of his mind. He has carved out within his consciousness an ideal image which he calls God. He has put him upon an actual throne, and walled him in; and the place within this enclosure he calls heaven, and whoever gets within the walls sees God and heaven, and hears the songs of the redeemed. They all can tell in what part of heaven God's throne is. They know which is east and west, north and south, up and down, etc. In the same way he has fixed up a devil and a hell; and all created beings go to one of these two places when they die, and therefore if they come back to tell us of the joys of heaven and the woes of hell, they all ought to see alike and tell alike. If they do not, that is proof positive that they are no Spirits at all!

Mahan says the question of the location of a Spirit sphere, etc., is precisely like locating the city of New York or Boston; and Spirits ought to be able to locate them alike. I suppose also he means that locating heaven and hell is like locating New York and Boston, and that the business of the angels is to show the disembodied Spirits the way to their respective places, as eastern travelers employ guides, or as our sheriffs take convicts to the penitentiary. Such being Mahan's idea of the Spirit-world and of the whereabouts of the Spirits, it is not wonderful that he should start such foolish objections! I will not attempt to set him right in this place, but will refer that to another part of this review.

Mahan's fifteenth point shall receive a passing notice. His argument is that the Spirits answer falsely in matters where they must necessarily be informed, and where they must know that their falsehoods will be exposed. He assumes that there is and can be no trifling among them. As a specimen of this kind of falsehood, he mentions an instance where the Spirit was interro-

gated as to the number of gas burners in the room, and it gave the number four instead of *five*, the actual number. I doubt not the gentleman might have met with the same trifling answer, had he asked that question of a mind in the body for the purpose of determining its intelligence, especially if the mind had been giving other and higher manifestations of intelligence.

But on the other hand, under just such circumstances I have known the number of persons in the room to be accurately counted very many times, when no one present knew the number; and on one occasion a dispute arose that the Spirit had counted one too many, and continued until they were directed to count the body in the cradle, no one thinking to do that until the Spirit mentioned it.

TO BE CONTINUED.

PROPOSITIONS.

THAT department of conscious being which in its perceptions and affections has respect to the protection and development of the physical nature, has no demand for truth as such, nor for love other than for its physical well-being, in the protection and development of its perishable existence, and its continuance in its offspring.

Hence self-love is its highest incentive to action.

Hence its affection is devoted to self-gain and self-gratification.

Hence it has no antagonism with falsehood as a means of self-gain or self-gratification.

Hence the love of falsehood has its basis in the self-love of the animal nature.

Hence falsehood is the result of a higher perception united with a lower affection or love.

There are two classes of penalties inflicted upon the soul by the law of its highest destiny when it departs from the straight and narrow path, which may be denominated the passive and the active penalties of sin; the one is realized in a *sense* of loss, the other in a *sense* of suffering.

THE PHILOSOPHY OF NATURE.

CONTINUED FROM PAGE 349.

Development and progression are the order of nature. Every operation looks to the individualization and perfection of immortal Spirit. Every organization has that which acts as its vital principle, and is the power concerned in giving form and character to it; that is, the individuality of the organization is determined by the character of its vital principle, and the organization becomes the manifestation of that principle, and is negative and passive to it.

This vital principle in the mineral kingdom is found in the various modifications of electricity and magnetism. All the different crystalline and crystallized forms which the mineral assumes, owe their existence to the presence of this mineral vitality. The affinities between the so-called elements, the cohesion between the particles, and gravitation between bodies, are different forms of this mineral vitality. In short, electricity and magnetism sustain the same relation to the mineral kingdom that vitality does to the vegetable and animal kingdoms.

All the operations of nature are but steps of attenuated and attenuating development. All the revolutions and changes in the mineral condition of our globe were attenuating processes, preparing the way for developing the vegetable kingdom, and thus commencing the blade of individualization.

In illustrating the subject, I shall be obliged to use the term "*harmony*," which must be philosophically defined that it may be philosophically understood.

Harmony is the first great leading condition in nature necessary to development. It is not in itself a law or principle holding an independent existence, but it is a condition depending on

relation. If there were but one principle in the universe there could be no relation. There would be nothing with which that principle could harmonize. If there were but one atmospheric undulation, there could be no harmony of sound.

Harmony is the result of certain relative motions. This harmony of sound is produced by the interblending or intermixing of certain atmospheric undulations. Now these undulations to blend or intermix must possess certain relative lengths, and those lengths must be such relative to each other, that they have common points of coincidence. This can only be the case with undulations which have a common measure, and hence are commensurable; that is, those atmospheric undulations will harmonize, whose relative lengths are to each other, as are those lines in geometry said to be commensurable. Hence harmony may be defined to be commensurability in motion, and discord may be defined to be incommensurability in motion. Nothing can be more self-evident than the proposition that incommensurability of undulation must produce discord. For there being no common measure between two undulations, they can not vibrate together, but must mutually jar against and resist the action of each other.

Harmony is a term in common use, and is applied to a variety of subjects, and oftener correctly applied than philosophically understood. Thus we say, and correctly too, harmony of feelings, harmony of interests, harmony of sentiment, harmony of measure, etc. We have a sort of intuitive sense of the appropriateness of these expressions, without knowing what is in reality true—that the philosophy of harmony in each of these conditions is a result of the same law of commensurability and coincidence.

Now as there is every possible degree of attenuated form and motion, from the grossest to the most minute, there must necessarily be every degree of commensurability in that form and motion, as well as every degree of incommensurability, between the extremes of existence.

Development can only take place at the points of commensurability; that is, at those points where the principles concerned in producing that development harmonize; for two principles can not unite to produce a harmonious result, unless there is con-

stitutional harmony between those principles. They can not coincide in their operations, unless there are common points of coincidence between them.

Harmony being a condition necessary to development, and the conditions of harmony being much the same throughout the universe, the conditions necessary to development will be the same in their general characteristics; hence there exists a general law of development which characterizes universal existence.

That general law is the law of commensurability as typified in the musical scale, and hence has arisen the sacred number seven. The tendency in nature, whether in the mineral, vegetable or animal kingdoms, is to develop by sevens, or whether taken together as a whole, to develop in the same manner. Thus, take universal existence, matter, electricity, magnetism, vitality, electro-nervous, magnetic-nervous and Spirit; and take each of these, and consider them separately, and they tend to develop in the same manner; and as in the musical scale there are five full tones and two semi-tones, so in these developments the tones and semi-tones are observed.

The reason for this similarity is, that all these developments are under the same universal law of commensurability. The musical scale is developed by it, and is natural, not artificial. Hence the conclusion is inevitable that development is the result of the harmonious relation and action of certain causes or principles.

Hence, these causes or principles being known or understood in their nature or mode of existence, and their relations being known, their results or developments can be ascertained. Hence also these things being known, the mind can prophesy of future developments with the utmost certainty of fulfillment; as, for instance, if there are but six classes of animals in the animal kingdom, another class remains to be developed. If there are but five races of men on earth, two more remain to be developed. If man possesses but five senses, two more are demanded to perfect the octave of sensation.

Hence, in the study of nature, the principles of harmony or commensurability should constitute the principles of classifica-

tion, and it will be found on critical examination that no other principle can be observed, and nature be pursued in such classification. If you commence with the mineral kingdom, and pursue the study of crystallography, the principle of commensurability will give you the primitive forms of the crystal.

If you enter the animal kingdom and investigate the different classes of animal existence, they will arrange themselves under the musical scale; or examine the development of sensation in man, and the same scale is observed. Thus you will find instinct, feeling, tasting, smelling, hearing, seeing, and an innate spiritual sense now unfolding.

All these developments in nature are manifesting themselves through organizations, which organizations have each within them a principle which acts in building up and giving character to them. In the mineral kingdom, these interior principles are known by the names of electricity and magnetism, in their various attenuated forms and modifications, and there are many electricities and magnetisms distinguished only by their degrees of attenuated development.

The crystallization of the different minerals owe their peculiar form and character to these different kinds of electricities and magnetisms. If the chemist could elaborate the appropriate electricities and magnetisms, he could manufacture the diamond, and so in regard to every other form of mineral existence.

All electricities belong to the same general family or class, but they have their order, genera, species and varieties; and what is true of electricity and magnetism in the mineral kingdom, is true of vitality in the vegetable kingdom. Although the principle of vitality is of the same family or class in the vegetable kingdom, yet there are generic and specific differences in the attenuated developments of those vitalities, and these differences are manifested in the various organic forms of the vegetable kingdom.

I can not enter into detail here, as the organization and development of plants, through their various orders, classes, genera, species and varieties, forms no part of the object of these lectures. I will therefore merely say, there is no good reason why the same plant should not be formed in all instances throughout

the world, were it not that the different vitalities require different conditions for their material manifestations.

Those conditions which are peculiar to any particular mode of manifestation, are always preserved in the perfect fruit or seed of the plant, ready to be developed when other conditions, which are more general, occur. But those conditions which are peculiar to a particular mode of manifestation may happen, and often do happen, without the presence of a perfect seed, in which case vitality is present to commence and continue the development, and will do so, other things continuing favorable.

This constitutes what is called spontaneous production, and is often seen where vegetation springs up from earth dug from a great depth—also in the growth of particular plants, grasses, etc., on cleaning away primeval forests, etc. The mind will readily conceive that, taking vitality to be separate and independent of its mode of manifestation in the organized body, it is not difficult to imagine, in the almost infinite variety of changes and admixture of changes which must necessarily happen, those conditions suited to a particular mode of manifestation may frequently occur.

Again: The great variety of forms assumed in the vegetable kingdom are but the manifestation of so many different conditions, suited to the manifestation of these vitalities in their progressive developments. And the happening of new conditions acting in harmony with other conditions suited to their peculiar manifestation, will so alter or modify their former manifestation as to produce forms specifically or generically different.

Thus every new geological epoch is characterized by the disappearance of old, and the appearance of new, vital forms of manifestation. The reason is, every revolution or geological change of our earth was attended with the destruction or modification of old conditions and the introduction of new ones; and in proportion as old conditions were modified or destroyed, and new ones established, just in the same proportion did these new vital manifestations appear.

On this principle, among the earliest geological changes in the history of our earth, we should naturally look for the most extensive changes in conditions, and consequently for the greatest

changes in organic forms and modes of vital manifestations. And it is so.

These vital manifestations took place as soon as matter, by the refining and elaborating processes of the mineral kingdom, had reached the point where vitality could act upon it. At first the conditions necessary for vital manifestation ascended but just above the line dividing the mineral from the vegetable kingdom, and consequently was scarcely above the mineral organization, and hardly to be distinguished from it. In fact the dividing line is passed by such imperceptible degrees of progression, that naturalists can not tell where the one begins or the other ends.

On the scale of progressive development, we should have expected this apparent interblending of the two kingdoms, at the dividing line between them. Development by harmonious attenuation can not, from the nature of things, be abrupt and sudden, but must progress by degrees as imperceptible in their differences as the difference between infinitesimals.

Thus, at the first dawn of vegetable life, vitality seizing upon the first attenuated particles of matter before they had ascended one-half their breadth above the mineral horizon, put on her humblest and simplest form of manifestation. This earliest dawn of vitality was clad like mother Eve in a sort of fig-leaf apron, compared with the costly and gorgeous apparel with which her daughters now clothe themselves.

From the necessities of the case, the first manifestations of vitality were exceedingly simple and few in number. But as harmonious attenuation progressed—as matter became sufficiently refined for higher manifestations to take place, higher ones occurred. Thus, as soon as the first attenuated forms arose above the mineral horizon, vitality put on her simplest dress, and she could put on no other until other conditions arose suitable for that purpose.

The vegetable arose out of the mineral, and took upon itself the leading conditions of the mineral. These leading conditions of the mineral, harmonizing with the new conditions of the vegetable, produced the first vegetable organization. These organizations were as general as were the presence of these new conditions. At length other and different conditions suitable to vital

manifestation arose, harmonizing with the mineral conditions; then a new vital manifestation took place in the organization of a new vegetable form, and so on through the whole range of vital manifestations.

The origin of families, orders, genera, species, etc., may be traced in this way. The first condition favorable to vital manifestation was evidenced by the first manifestations of a vegetable life. This first condition was simple and general, and was a sort of fundamental condition, out of which and through which new conditions would be likely to arise. These new conditions arising would change or modify the primary condition, and would thus give birth to a new manifestation in organic structure, which could partake of the leading characteristics of the primary condition, with the original manifestation suited to the new condition, thus originating an order in that primary class.

New conditions still arising and harmonizing with the primary and secondary conditions, would still demand an additional manifestation suited to this latter condition, and would combine with the primary and secondary conditions to produce a genus in the order, etc.

Now each of these new conditions depended mainly on the degree of attenuation of the particles, and the motion assumed; and the relation of attenuated form and motion determined the condition of harmony or commensurability by which and through which development was produced. The difference between one form of manifestation and another of the same family, class, etc., or rather the space between them, is made up of the points of incommensurability in form and motion, of the attenuated and attenuating process of vital and material development. Development of organic forms can not take place at the points of incommensurability or discordant action, for it is as true in the vital economy of the vegetable as in the moral economy of man, that two can not walk together unless they are agreed.

New families in the vegetable kingdom are produced under the same law by which families were originally developed. A new condition suited to vital manifestation, arising and not harmonizing with any preceding vegetable condition, it is obliged to take on a form of manifestation peculiar to itself, and thus a new

family is established. Different classes, orders, genera, species, and varieties in the same family are produced under the operation of the same general principles.

The reason why conditions may harmonize in their first and second relations, and become discordant in a third, will be illustrated by reference to the musical scale. Thus in the key of one *flat*, *F natural* will harmonize with *B flat*. Now *B flat* will harmonize with *E flat*, but *E flat* will not harmonize with *F natural*. Thus in the path of development, the attenuated form and motion corresponding to *B flat* would combine with *F natural* or with *E flat* to produce organic forms, and the forms thus developed would be similar, and might belong to the same class, as both contain the form and motion of *B flat*. But those forms would be generically or specifically different, the one combining with *F natural*, the other with *E flat*, and the difference between *F natural* and *E flat* would make the difference in those organic forms.

This principle kept in mind, will account for many interesting phenomena in nature to be found both in the vegetable and animal kingdoms. In this principle you will find the philosophical reason why different families, classes, genera and species can not cross. Here, also, you will understand why the plum grafted on the apple, etc., will not grow. Hence, also, the reason that the cultivation of plants often affects their organic character, etc.

In this kind of investigation the student of nature will find open before him a vast field of philosophy. He will find in the study of development, that nature works upon the scale of harmony; that the music of the spheres is not altogether poetic fancy; that creation and universal existence are attuned to harmony; that the wisdom, power and goodness of God can only be chanted in their full power, majesty and sublimity, by the choir of universal existence; that nature in all her departments constitutes the great anthem of God.

The vegetable kingdom is developed out of the mineral, and partakes of many of the characteristics of the mineral. The principle of vegetable vitality connects the vegetable with the mineral, through its corresponding principle in the mineral, to wit: its electricity and magnetism. Hence, although electricity

and magnetism are essential to the development of the vegetable form, they are essential only as a connecting medium—a means to be employed by vitality in the construction of its form of manifestation.

This vitality is a more refined species of electricity and magnetism than that of the mineral kingdom, and is to the vegetable form what the other is to the mineral form. Having passed to a higher condition of refinement, it can not connect with gross matter except through electricity and magnetism. Thus the latter becomes an instrument of the former by means of which to lay hold of the gross mineral and incorporate it into its vegetable habitation.

The attention of philosophers should be called to this subject. Careful experiments should be made for the purpose of understanding these different vegetable electricities and magnetisms. Common instruments for electrical and magnetic experiments will not answer the purpose. Batteries of the living vegetable must be used. The perfect seed in its structure is a vegetable battery.

When this subject of vegetable electricity and magnetism is understood, many of the apparent difficulties and antagonisms in chemistry will be explained. The philosophy of isomerism will be very much modified, and the chemists will learn that certain compounds now considered as isomeric are very far from being so. Many substances now supposed to be elements, will yet be compelled to disclose their compound character; and in fact, I do exceedingly doubt if a simple element has ever yet been discovered. Every particle of matter in the universe was found to be polaric.

In thus passing through the vegetable kingdom, we shall find a regular chain of progression, developing by infinitesimals from the lowest to the highest form of vegetable organization. And we must notice that the vegetable form includes the mineral in its composition, while the mineral, being lower in the scale of development, does not include the vegetable. We must also notice that electricity and magnetism can manifest their presence without the manifestation of vitality; but vitality can not put on

a material manifestation without the presence of this mineral life-principle.

Again, vitality being the agency concerned in selecting and arranging the materials entering into the vegetable organization, and making use of electricity and magnetism as a means by which and through which it exercises that power, it must be positive and active in relation to these lower mediums and matter, upon the principle that the cause is always positive and active relative to the effect produced. Hence whenever we see manifestations of vitality, we should expect to find it sustaining a position and active relation to the mediums of electricity, etc., and we find this to be invariably the case.

Out of the vegetable kingdom arises the animal, at first but just emerging above the vegetable. When matter had reached the point of refinement at which animal vitality could act upon it, and thus manifest its existence to the senses, the animal organization appeared; and as the degrees of attenuated development rise one above the other by an almost imperceptible scale of progression, the line which divides the animal from the vegetable kingdom can be perceived with difficulty. In fact, the connecting link between the two is so exactly balanced across the dividing line, that naturalists can not tell where the vegetable ends and the animal begins.

The first characteristic which clearly indicates that the line is passed, is found in the development of a new principle termed sensation; and this principle of sensation is first manifested in a sort of mechanical manner in the form of instinct, and is but slightly removed from the action of mere vitality.

As soon as matter had been sufficiently elaborated and refined to enable animal vitality to act upon it through the lower mediums, the first animal forms appeared; and because the first conditions under which animal vitality could manifest itself were few and simple, the first manifestations were few, and but just removed from the higher manifestations in the vegetable kingdom.

The principle of vitality, like the master builder, was ever ready to manifest itself when suitable material should be elabo-

rated and prepared for its external building by the fellow craftsmen working in the degrees below. These fellow craftsmen were electricity, magnetism and vegetable vitality.

Vitality by its action elaborates, or rather attenuates, matter, until its particle centers can be sufficiently approached to be acted upon by the nervous fluid. Hence one of the first developments in the progression of animal organization is sensation or a nervous system.

This animal vitality is the elaborated and elaborating electricity and magnetism of the animal, and is known as the animal magnetism of modern days; and, in its direct action, it sustains the same relation to the animal as vegetable electricity, etc., sustains to the vegetable, or the mineral to the mineral. Their mode of existence and principles of action are very similar, if not the same, and the lower are correspondences of the higher manifestations.

Sensation accompanies this mode of manifestation from the earliest point of attenuated development, where the centers of particle matter are sufficiently approached to enable the nervous medium to act upon them, and constantly develops from that point.

Sensation being developed after vitality, and next in order, depends upon vitality for its material manifestation. It can not act upon matter in the absence of vitality, and can only act upon it through that medium. Hence when vitality ceases in any part of the system, sensation ceases in that part. Thus, if by any means this vital fluid or animal electricity is withdrawn from the nerves of sensation, sensation will cease to be manifested, as in certain cases of mesmeric influence, or when a diseased organ is forced to yield up its vitality, and mortification sets in, the patient is released from pain.

Again, vitality being developed before and independent of sensation, exists and performs its functions without its presence. This has often been demonstrated by severing those nerves of sensation which supply any particular part of the body, and thereby all sensation in that part of the body has been destroyed. Yet vitality has maintained its presence and continued the work of building up and repairing that part of the system, thus de-

monstrating that vitality can work without the presence or aid of sensation, although sensation can not without the presence and aid of vitality.

It is important to notice that nature teaches but one language on this point. Vitality is lower in the scale of development than the nervous medium, and lies between it and matter; and consequently must form one of the connecting links between sensation and matter, and must never be omitted when sensation is to act upon matter. Again, vitality occupying a lower position in the scale of development than the nervous medium, its phenomena will always indicate that position, whenever, wherever, and however manifested.

It is also important to observe that this animal electricity and magnetism, denominated vitality, has not the same office to perform with sensation. Its office in the animal economy is to build up and keep in repair what is called the vegetation system of the animal. This vitality is the workman who prepares the material, and adjusts it in all parts of the animal economy. It is the master builder of all the organs, and is entrusted with the duty of keeping everything in its place, and removing all obstructions out of the way. It is vitality which put up these telegraphic wires of the body, the nerves of sensation; and if by any means these wires become broken or injured, it is the duty of vitality to repair them. Vitality is as distinct from sensation in the office it has to perform in the vital economy, as is the workman who manufactured and put up the telegraphic wires distinct from the fluid which circulates along those wires.

It is the office of sensation to feel or perceive material existences; that is, to perceive effects within the sphere of its susceptibility. It is the twilight of the mind; nothing below this development can perceive existence in any form. But at this point external forms are revealed, and only such forms as are in themselves effects, and perishable or subject to what is termed death.

Sensation, in the fullest scope of its power, can take in but a very narrow range of existence. It is confined in its observation to a narrow belt or zone of material forms, and infinity lies on either side of the limit of its power. All that is perceived beyond this sensible belt is purely mental or spiritual.

And here it is important to notice that sensation can only perceive certain external perishable forms of existence. This point ought to be clearly perceived as laying the foundation for understanding the philosophy of mortality and immortality. Although sensation begets the idea of existence, yet it only perceives that existence in the external form in which it is manifested as an effect, and being an effect, it is constantly subject to change or destruction of form. And inasmuch as everything perceptible by the senses is perishable, and necessarily must perish in its form of manifestation, there can be nothing upon which sensation can abide. There is nothing imperishable upon which sensation can individualize itself; for it can not individualize upon anything not within the scope of its perception. But everything within the scope of its perception is external and perishable, and can not endure. Therefore sensation in its mode of action and relation must perish. Hence, take any animal whose ultimate scope of mind is limited by sensation, and if by any possible means it could be placed in the sphere of causation, it could perceive and know absolutely nothing. For that which is dependent on sensation for existence and manifestation, and can only perceive as sensation reveals, must live when and where sensation lives, and die when sensation dies. And as sensation belongs exclusively to the sphere of perishable effects, and perceives nothing beyond that sphere, it must end when that sphere is passed.

This development of sensation is another step in advance in the process of individualization, commencing with gross matter, to ultimate in individualized Spirit; and may be denominated the ear of individualization. So it stands thus: The revolutions and developments of the mineral kingdom were processes preparing for the commencement of individualization. This individualization commenced in the vegetable kingdom forming the blade. The process was continued into the animal kingdom, and through that kingdom developed the ear of individualization.

Like every preceding development, sensation advances slowly from one degree of manifestation to another through the whole range of animal existence, until it arrives at the utmost verge of mortality; and, as it passes that line, the first development of pure mind or Spirit is manifested; and as harmonious attenna-

tion proceeds, more and more perfect mental manifestation takes place.

In the nervous medium, in an individualized state, exists the elements of this rudimental spirit of the mere animal; and in the individualized mind of the mere animal, the dawn of immortal mind first breaks upon the world. But it is the mere dawn, and is prophetic of the rising sun of immortal Spirit. Yet the true or immortal spirit is, at this point of development, below the material horizon, and shines upon the world by the rays reflected from the atmosphere of sensation.

But matter, by passing through the refining and elaborating process of vitality and sensation, was prepared to be used as a means of spiritual manifestation; and the moment that point was reached, the Spirit was manifested in the flesh, and the spiritual image of the infinite God became incarnate. But like all preceding developments, the spiritual arose gradually, and at first almost imperceptibly, above the sensuous horizon, like the rising sun, which is a beautiful illustration and type of progressive development. The birth of day is always by progression from almost total darkness to the full blaze of the direct ray. And as the morning dawn is prophetic of the rising sun, so is each preceding development prophetic of the one which is to follow. And as the period for the succeeding development to become manifest approaches, the reflected light brightens almost into the direct ray; and when the rising sun throws its first rays upon the world, the immediate increase of light is only perceived by its throwing the previous light into a shadow.

So with the development of immortal Spirit above animal sensation. The dawn of mind in the lower types of animal existences continued to brighten at every succeeding development, until at last, before the appearance of man, the *rudimental* spirit assumed almost the light of the direct ray. But when man appeared at the *summit* of development in the animal kingdom, then the light of the direct ray shone upon him, as the light of the rising sun first shines upon the loftiest mountains which shoot up from the earth.

In the first development of immortal mind, the animal largely predominates; but in the onward course of progressive develop-

ment, it slowly and surely ascends and perfects. Pure Spirit, independent of sensation, begins to put forth its power to perceive causes, principles and relations, internal modes of existence and action. The mind begins to feed on imperishable food, to individualize on imperishable principles, and to put forth the immortal aspirations. At this point it emerges into the Spirit-sphere, and passes its last constitutional change. Here it is born into eternity and immortality; and although progressive development still continues approaching nearer and nearer the infinite center of all existence and cause, the mind can never pass another constitutional change, without becoming Cause itself, or God.

Here, then, standing before the Great Infinite, the Cause uncaused, the seat of life and intelligence, the great central throne of existence and power, the positive of all being, the "I AM," the center and circumference of Infinity, God, Jehovah, Allah, Father, let us bow with reverence and adore.

In looking back over the path of attenuation and development over which we have come, we have noticed this order of progress: first, gross matter; second, mineral electricity and magnetism; third, vegetable electricity or magnetism, or vegetable vitality; fourth, animal electricity and magnetism, or animal vitality; fifth, sensation or the nervous medium, and sixth, Spirit. In the examination of each in their order of manifestation, we noticed the imperceptible degrees by which one ascended to the plane of the other, there being no abrupt or sudden transition from one to the other.

Also, in passing from one form of manifestation to the other, the order is never inverted. The lower form invariably passes into the higher, but the higher never descends to the lower; thus showing the direction of the current in the great stream of progression. The higher form of manifestation always includes the lower, but the lower never includes the higher. Dull scholars indeed must we be, if we can not learn from the constant teachings of nature that progression and development are the order of universal existence.

As the mind advances in development in the Spirit-sphere, the animal or physical recedes; and it is not until the animal is

brought into complete subjection to the spiritual, that mind appears in its true dignity and majesty.

The individualized immortal Spirit in its true condition stands next to God, and may truly be denominated the first begotten of the Father; and there is nothing below the infinite it will not untimately comprehend; and those who would affix limits to its power of comprehension are false to their own immortal constitutions.

I repudiate the idea that my mind is to be forever bound with the superstitious napkin of absurd mysteries; that I am to be forever quieted with the lullaby song; that the mind can not investigate the secret springs of nature and God; that the vail which hides the future from the present life is so thick and material, it can not be rent asunder. The God within tells me it is not so. The earnest aspirations of my own soul tell me it is not so. The conquest of mind in the past, its majestic manifestations in the present, and its prophecies of the future, tell me it is not so. Mind stands next to God in position, and will be next him in power.

PROPOSITIONS.

ACCORDING to the fundamental condition of a true spiritual individuality, it can never be truly happy while it perceives that its action and influence are working injury or suffering in others.

Hence the Spirit is not only attracted inwardly to truth and love, but it is outwardly constrained by its desire for happiness, to do justice and obey the law of love.

Hence when it has disobeyed or disregarded the requirements of truth and love to the injury of others, it can not obtain happiness without repentance and restitution.

Hence to deprive a spiritual being of the power to repent and make restitution, would be to destroy in him the power to obtain happiness.

A PLEA FOR CHRISTIANITY.

INTRODUCTION.

"If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."—JOHN.

TRUE Christianity has met with opposition from almost every variety of character, and for the reason stated above—"because it is not of this world." In our plea for Christianity, we shall humbly endeavor so to address ourself to the perception and understanding of all as to convict them of ignorance or unfairness in such opposition; for it is our belief that Christianity, like its author, is divine; that all of its doctrines are doctrines of divine truth; that in them and in them alone are to be found redemption and salvation.

For our plea we bespeak candor and sincerity from all, whether they be found among the different sects of professing Christians, or in the ranks of the openly avowed skeptics—to all we say, "Come, let us reason together." Nor shall we deny to the unbeliever the exercise of his rational faculties; but on the contrary, we shall insist upon their use. We shall not refuse to listen candidly and patiently to every honest objection which has been or can be brought against the Christian system, and shall not consider our plea sustained unless they are severally met and answered—rationally answered.

The idea that has sometimes prevailed, that divine truth is opposed to reason, is to my mind false. God is the author of all; and the teachings of nature will never conflict with the teachings of revelation. True reason will always harmonize with true revelation; and if any part of Christianity is found to conflict with true reason, we will admit that so much thereof is not of God.

We do not propose entering upon the question of the authorship of the writings of the New Testament, nor do we propose calling to our aid any of the writings of the Old Testament. We are willing to rest the truth of Christianity upon the character and teachings of Christ himself. For if, upon a careful and rational investigation, his teachings shall be found to be true, we shall have no need of calling in evidence from other sources.

Nor do we propose citing the extraordinary power exercised by him as evidence of the truths he uttered, or of the authority by which he uttered them. We claim no advantage from anything of the kind; and for the purposes of this argument, the skeptic may reject the account of his miraculous works. The evidence which we will offer shall be such as appeals to the reason and consciousness of man.

Nor will we claim that the perfect morality of the Christian system is to be taken as evidence of the divinity of Christ's character, or of the truthfulness of his teachings. Upon these grounds, then, we think the skeptic can not object to meet us. Upon these grounds the Christian can not fail to welcome our "plea."

CHRISTIANITY—ITS GREAT CENTRAL TRUTH.

"Except a man be born again, he can not see the kingdom of God."—Christ to Nicodemus, JOHN, III.

CHRIST taught this doctrine as a fundamental truth upon which his whole system turned. In fact, we shall attempt to demonstrate that the doctrine of the new birth, as necessary to full salvation, is the great central truth of Christianity, and one to which every other points. We affirm it to be a divine truth, and one that is proved as well by reason based upon the known character of man, as by the consciousness of universal man.

This doctrine of the new birth implies that man, under the ruling impulses of his animal or carnal nature, is in a state of inharmony with God, and must be changed to a state of harmony or reconciliation before he can come into the divine presence and receive the reward of the redeemed in heaven. It also implies that man in his natural understanding can not perceive the things

of God; but on the contrary, that the things of the Spirit must be spiritually discerned.

The first question, then, to be discussed is, Is it true that the natural heart—that is, the natural impulse which governs man—is thus opposed to the divine impulse? Is the ruling love of the animal nature in man, in its influence upon him, opposed to divine love? If it shall be found to be so, then, before the natural man can harmonize with God, the natural love of man must give place to divine love, or the love of God.

That the natural or carnal heart is opposed to divine love we affirm and prove.

1st. *Inferentially*, by the sentiment of universal man.

There are certain innate perceptions in man, such as the harmony of universal truth. All men affirm from an innate perception, that "all truth must harmonize; that where there is antagonism, there must be falsehood. All men affirm that for all effects there must be a cause, and that the great First Cause of all things must be self-existent and eternal. All men affirm the infinity of space and the eternity of duration. There are many such innate perceptions. I only refer to these to illustrate my meaning of the term "innate perception."

We affirm that man has an innate perception of being in a state not in harmony with God, and that something is necessary to be done to fit him for dwelling in the divine presence.

In support of this proposition we appeal to the religious sentiment in man, manifesting itself in every age, and among nearly, if not all the nations of the world in their religious rites and ceremonies. Man has been denominated a religious being as distinguished from the brute, because of the universality of the religious sentiment.

This religious sentiment evidently belongs not to the animal nature of man. There is no physical need to be supplied by the exercise of it. Nor does it belong to the mere intellectual nature of man, as will hereafter be demonstrated. Yet nevertheless it exists in man, and manifests itself in his desire for some kind of worship.

The universality of this sentiment is evidenced by the ten

thousand various forms of religion existing in the world, differing widely in their ideas of the nature and requirement of the object of their veneration, and consequently adopting very different methods of expressing them in their various rites and ceremonies, but nevertheless all evincing a perception of an object to be venerated, and a need of doing something on their part to establish harmony or oneness between themselves and the object of their worship.

I shall hardly be required to prove that, taking nature for our teacher, such a demand implies a need; and if the need be a natural one, there is somewhere a supply; and if we can determine the true nature of that need, we can infer the nature of the supply required.

In proof that a natural demand implies a need, I refer to the physical body. Hunger implies a necessity for food to nourish and build up the body, and when the appropriate supply is furnished hunger ceases. Thirst implies a need of the body for fluids, and when the appropriate drink is supplied thirst ceases. So also is it in respect to the intellectual nature of man; a desire for knowledge implies a need for truth to nourish and unfold the spiritual nature, to increase its capacity to know more of the power, wisdom and goodness of the divine Author of all things. And thus I might proceed indefinitely to show that a demand in nature implies a need.

Hence we may infer that this religious sentiment in man, stimulating him to some kind of religious service, implies a need, resident in some department of his being, and being so universal, it must be an innate perception in man.

The unenlightened savage who worships the Great Spirit in the war-dance amid the din and confusion of his discordant music; the misguided Hindoo, who casts himself beneath the car of Juggernaut; The Mohammedan, who bows toward Mecca and makes his pilgrimage thither; the Jew, the Christian—all give expression to this innate desire for worship—all are prompted by the same religious nature. They differ widely in their manner of giving expression to their desires, and may be actuated by different motives according to their ideas of the character and re-

quirements of the object of their veneration; but while they thus differ, there is a sameness in the character of the primary impulse which prompts the desire for worship.

We must be careful to distinguish the feeling which prompts the desire, from the motive which dictates the form, of worship. The feeling which prompts the desire is the native demand of the soul for communion with the Author of its being; while that which dictates the form has its existence in the intellect or ideality of the worshiper.

This demand for some kind of religious service so universal in man, indicating a sense of need, presents this interesting and important feature: Whatever may be their form of worship—however widely they may differ in their ideas of the nature and requirements of the Being they venerate—there is a sameness in their perception of what constitutes worship. There is a sameness in their perception of the great fact that there is something to be done on their part to establish unity and harmony between them and their God. There is a sameness in the great idea that there is use in religious service.

Among all the various religious worshipers, prayer and praise constitute the essentials of their service. Their rites, ceremonies and ordinances are but means of giving expression to, qualifying them for, or aiding them in, these two constituents of their worship. Their outward forms of expression are according to their understanding or ideas, but their inward impulses are from the same innate sense of need, and hence speak the same.

This general sameness as to what constitutes worship proclaims an important truth, and one which must not be overlooked. This sameness is neither accidental nor educational. It has as certain and true a foundation in man as have hunger and thirst, and it proclaims as unerringly a demand for that which man needs as do hunger and thirst.

From considerations of this kind we may infer the presence of this religious sentiment in man. In truth, the fact that man is capable of becoming a religious being demonstrates that he possesses a religious nature; for he can possess nothing within himself, the foundation of which does not exist in him. He can not possess animal desires unless there is the foundation for them

within him; neither can he become an intellectual or moral being unless he has within himself the necessary foundation. Upon the same principle he can not become a religious being unless there is that nature within him.

This religious sentiment wherever it is found, proclaims that man is not in a state of harmony with God—that something is to be done on the part of man to prepare him for dwelling in the divine presence; from which it is not improper for us to infer that there is a natural antagonism between the natural impulse governing man and the divine impulse harmonizing with God.

We now proceed to prove, in the second place, that there is this natural antagonism, based upon the character of the natural man.

Whatever other nature man may possess, it will not be denied that he possesses an animal nature in its physical constitution and in its impulses to action. His physical body is purely animal, possessing the same general organism, having the same general needs, and supplied in the same manner. The laws governing the nourishment and development of his animal body are the same with other animals. Its need for food is indicated by the same sensation, called hunger. Its need for fluids is indicated by the same sensation called thirst; and they are each satisfied in the same manner by eating and drinking.

The physical organism of man is subject to destruction, like that of other animals, and hence the impulse in man to protect and defend himself against those evils which threaten his destruction is the same as in animals.

Man has the same number of physical senses, and they answer the same purpose for him as they do in other animals. The eye reveals objects to his mind through the medium of light, the ear through the medium of sound, etc., the same as in other animals.

Man is subject to sensations of pleasure and of pain—is fond of pleasure and averse to pain like other animals—has his likes and dislikes—requires rest and refreshment—is himself begotten, and propagates his species by the same means and laws as do other animals. In all these and many other respects, man is an animal in the constitution of his physical body, and in the impulses and desires incident thereto.

Therefore to determine rationally whether man in his natural or animal impulses is in harmony with God, we must understand what these natural impulses are, and what is the end and use of them, and we must rationally infer the nature of the divine impulse or love, and then compare the two.

Man being animal in one department of his being, can be studied in that department only by separating first his animal from his other nature, and considering it by itself, then combining it with his spiritual nature, and thus ascertaining the amount and kind of influence which his spiritual nature has upon him. To do this we must study the animal nature where it is not in connection with any other. This we can do in the higher types of the animal kingdom.

He who has studied the teachings of nature to much purpose, has discovered that every impulse moving matter or mind in the external world, flows from the relation of one thing to another. The impulse which keeps the moon in its orbit about the earth, and the earth and moon in their orbits about the sun, flows from the relation of these respective bodies to each other; and the magnitude, density and distance of these bodies from each other are exponents of the impulse which moves them in its law of action and manifestation. And the action and manifestation of this impulse between material bodies is always in accordance with one law, direct as the quantity of matter, and inverse as the square of the distance of their respective centers.

So also is the law governing the impulse of mind in its relation to mind and matter. The impulse which moves the mind to action is always according to the relation which it sustains to that which moves it. The impulse which moves the conscious portion of any being in respect to its material body, arises out of the relation which it sustains toward that body. If it sustained no relation to it, it could have no impulse respecting it.

Hence the animal mind, sustaining no other or higher relation than that which connects it with the welfare and destiny of its physical body and its incidents, can be moved by no higher impulse than that which has relation to the welfare and destiny of its body and its incidents. As that is to it in all its needs the sum of its being, so must it include within it the whole sphere of

its impulses. As its highest end and destiny in respect to itself is to provide for its physical wants, defend its physical existence, and provide for its future in its offspring, so the highest impulse which can move it to action must have respect to its needs incident to its highest end and destiny. Hence the whole sphere of animal impulses must directly or indirectly center within its own individual being—hence the whole sphere of animal impulses must be of a selfish character.

In these remarks we have assumed that the mere animal possesses no higher nature or destiny than what appertains to its physical being. That this is so can be demonstrated by the most indubitable reasoning, which time and space forbid us to do here. When we come to discuss the philosophy of man's immortality, we will then make the demonstration.

As all impulses have respect to the nature and relation of one being or thing to another, the highest impulse which can govern is that which has respect to the highest nature and destiny of the being in which it is found. This in the mere animal being the development and protection of its physical being, and the providing for its future in its offspring, the highest impulses of the animal must be of that central and selfish character.

The nature of these selfish impulses is such, that everything must be sacrificed which denies their gratification. Whatever comes between the object demanded and the desire therefor, must, if possible, be put aside. The mere animal can not become the subject of moral impulses, because it has not that within its mental constitution which can sustain or perceive well-defined moral relations. Hence it can not become the subject of moral government. It must be governed by those impulses which it can perceive, and they have relation to its physical being, relation and destiny.

From this it must be perceived that the selfish impulses of the mere animal mind are not to be restrained by moral power, because there is nothing in its mental constitution upon which such power can act.

Therefore we must conclude, from the philosophy of our subject as well as from the facts known, that this centralizing nature of self-love, and the action proceeding therefrom, naturally brings

those under its influence into antagonism. This natural antagonism is manifested between the various families, orders, genera and species of animals. The spider is the natural antagonist of the fly, the fish of the worm, the cat of the mouse, the hawk of the sparrow, the wolf of the lamb, etc. And this selfish antagonism extends also between members of the same species. In their pursuit of self-needs or self-gratification, the one often comes in the way of the other, and self demands that they be put out of the way; and the weak must yield to the strong, the simple to the cunning. This is the nature of self-love, and must work out these results wherever it governs.

Man being an animal in one department of his being, and possessing all the selfish impulses incident to that animality, if unrestrained by a higher and better nature, comes into the same natural antagonism as does the mere animal. And while under the ruling influences of those animal impulses, he is disposed to disrespect everything which does not minister to his selfish needs or gratification, and if they threaten to defeat his selfish purposes, he is disposed to put them aside, if need be, by their destruction.

The natural selfishness of man is proverbial. We shall not be required to prove it. All men perceive it as a truth. They see it in others, they feel it in themselves.

The kind of impulses which govern the natural man are two-fold, those which have respect to his needs, and those which have respect to his gratification irrespective of his needs. Those of the first kind arise out of the relation which his conscious being sustains to his physical body, such as his desire for food, for drink, for clothing, for exercise, or such as proceed from the needs of his spiritual nature, such as a desire for knowledge, for sympathy and companionship.

Here, that we may the more perfectly understand man in the sphere of his natural impulses and the activity proceeding therefrom, we must institute a comparison between the animal man and the mere animal; for there are striking differences between them, which, when understood, throw much light upon the character of man.

We have already assumed, although not fully demonstrated yet, that the mere animal possesses no spiritual nature having

needs or demanding gratification, and consequently that it possesses no other or higher stimulus to activity than what flows from its relation to its body and its incidents. Consequently the animal, in supplying its wants, is governed by the true and legitimate impulse of its nature. Therefore when its natural wants are supplied, it seems to possess little or no impulse to farther activity. Give the brute sufficient food to satisfy the cravings of hunger, and sufficient drink to quench its thirst; cause it to feel no pain of body, and remove all apprehension of danger, and it is content with its enjoyment. It pursues after no further gratification; it feels no further demand. There are seasons when, by the laws of its being, it is proper and necessary that it should make provision for its future in its offspring, but that duty performed, it ceases to manifest the impulse.

The brute, thus obeying the laws of its being, fulfills most perfectly its true destiny. The consequence is that they run not into those excesses and vices which characterize the animal man. After man has supplied the needs of his physical body, and so far as his natural or carnal wants are concerned, has nothing more to demand, he is not yet satisfied. There are other impulses within demanding activity; there is yet a sense of lack, a desire for gratification, which forbids him rest and quiet. Disturbed by these impulses, and mistaking their true nature and requirements, man rushes on in pursuit of pleasure or self-gratification. He seizes upon his appetites, his passions and his lusts, and constrains them into his service. He eats to tickle his palate; he drinks to exhilarate his spirits; he enters upon a course of licentiousness to gratify his lusts, and thus he prostitutes the true functions of his physical being to gratify his lust for pleasure, and by so doing overtaxes their strength, and thereby weakens, diseases and destroys them—entailing upon himself and those who through him derive being, disease, misery and death. That such is the real character of the natural or carnal man as distinguished from the true spiritual man, none will deny.

TO BE CONTINUED.

THE MEANS OF REDEMPTION NOW IN USE.

THE vices and crimes to which the individual and community are subject are the product of the misdirected energies of the soul. The impulse in man which leads him to seek self-gain and gratification brings him into antagonism with his own physical and spiritual well-being, and also with the physical and spiritual well-being of the race. Neglecting, as he does, the demands of some department of his being, he is constantly feeling the lack of something which begets disquiet within him, and, to obtain quiet or satisfaction, he is led to seek after self-gratification.

Happiness can only be obtained by the true harmonic action of every department of the being Man. When the needs of the physical, intellectual, moral and religious natures of man are each properly supplied he can feel no need, and consequently can not be otherwise but contented and happy. But so long as any department of his being is famishing, he must feel its disquieting influence; and if the energies within him are competent to fulfill their mission, they will give him no true rest of soul until all such needs are supplied. Hence all disquieting influences in man are but the voice of God telling him of his needs, and admonishing him, as he would be happy, to attend to their demands.

But man is constantly mistaking the nature of such demands; and instead of inquiring the cause of his discontentment, he is trying to stifle the voice of nature and of God by pursuing after gratification, by means of which he is constantly running into excesses and vices. Supposing that happiness can be obtained by stimulating his appetites and passions, he enters upon a course of dissipation which ultimates in disease, misery and death. Mistaking the source of true happiness and the means of obtaining it, by searching out and complying with the true demands of his being,

and supposing that happiness is an *end* rather than an *incident* of the true life, he forever fails of finding it, because he is searching in the direction in which it is not to be found.

This seeking after self-gain and self-gratification is what brings man into antagonism with the divine government in every department thereof. The motion in man which prompts him to such a course, creates in him a disposition to exalt his interests and happiness above every other consideration, and consequently he is disposed to sacrifice everything which comes between him and the object of his desire. It is, in truth, a sort of deification of self the individual as distinguished from self the universal.

All vice in the individual has its basis in the desire for self-gratification, and all crimes in society have their foundation in the desire for self-gain and gratification on the part of individuals. Self-examination and reflection will demonstrate the truth of this position; and no individual can be under the dominion of these impulses without coming into false and antagonistic relations to his own well-being and that of society. Therefore that means of redemption which does not look to the eradication of such impulses to action from the human breast, and which does not implant in its stead the true divine impulse, will not be successful.

There are three classes of means looking to the accomplishment of the redemption of man from vice and crime, each of which are to be examined in their nature and adaptation for the accomplishment of such a work. First, civil governments or institutions; second, moral institutions; and lastly, religious institutions; the first appealing to man as a selfish being, the second addressing his moral, and the last his religious nature. In the outset we premise that the great end necessary to be attained is that of bringing man under the dominion of the true or divine impulse, by means of which he is to be brought into true and harmonic relation with every department of the divine government.

Civil governments are adapted to the regulation of man through the individual and selfish department of his nature. They assume the position that man is a selfish being, and that he can be governed only by an appeal to his selfishness. Hence their laws

are sanctioned by penalties which lay hold of man's love of self-gain and self-gratification. Their authority is in the power with which they can enforce obedience and inflict the penalty of the law upon the disobedient. They do not aim at changing the *character* of man's impulses to action, but only seek to *direct* those already existing. Man, under the dominion of his selfish nature, supremely desires his own gain and happiness. Civil governments take advantage of this desire, and direct him what to do and what not to do under the penalty of the law, and man obeys the same, not for any love or delight he has therein, but through fear of evil or suffering which would accompany disobedience.

Under civil governments, man desires to avail himself of his neighbor's property, and were it not for the prohibitions of the law he would do so. But the law says, "If you steal your neighbor's property we will confine you in the penitentiary, and take of your property and restore two-fold to your neighbor." Under these circumstances, the same selfish impulse which prompted him to avail himself of his neighbor's property is directed to restrain him from doing so; so that instead of *destroying* the false and unjust impulse to action, the civil law only *changed the direction* of it; and the motive in him which led to obedience is the same as that which prompted him to do the wrong. The same principle of action remaining and acting in the individual under the law, it will be perceived that its influence is not to purify, but only to protect. Therefore civil governments, as means of redemption, do not apply "the axe at the root of the trees," but leave the false, unjust and impure desire to take such direction as will avoid the penalties of the law.

Under the influence of these governments alone man does not become just, true and pure. Such has been the experience of the world in all ages. Hence there has arisen a wide distinction between *legal* and *moral* obligation, *legal* and *moral* honesty. Legal honesty and obligation are satisfied and discharged when man does what the law requires according to its forms; and as civil governments only take notice of *legal* relations and obligations, civil honesty seldom rises higher than what the law requires. Hence, when the law releases a man from the discharge of any particular duty, he stands exonerated according to the common

standard of criticism. Whenever the law licences any particular practice, such practice becomes measurably respectable.

Examples of this are abundant on every hand. Thus, when a debt, be it ever so just in itself, becomes outlawed by the statute of limitations, it is deemed honorable to take advantage of the statute and refuse to pay the debt. When a contract to do a particular thing is void because of certain informalities, it is deemed honorable to refuse to fulfill it, and thus through the whole round of legal obligation. So also when the law authorizes certain practices between individuals, be they ever so impure and lustful in their character, it extends the shield of respectability over them, and he who raises his voice against them is looked upon as an unwarrantable meddler. Nothing can be more impure and yet more respectable than the lustful intercourse carried on between the sexes when they have the license of the state and the church under the external marriage relation. Magistrate and priest can themselves become guilty of that which would be punished by fine and imprisonment civilly, and by excommunication and eternal death ecclesiastically, were it not authorized by the forms of law and the permission of public sentiment.

Thus it is that civil governments, by their institutions and laws, do not propose to make the comers thereunto perfect. They aim not at "cleansing the inside of the cup and platter." They only propose to regulate and direct external relations by force, and their laws have no other sanction than that which appeals to the selfish hopes and fears of the individual. They stimulate in their subject no other than selfish impulses. Hence, however good and necessary they may be as a means of protection, they are not competent to redeem the individual and society from the dominion of appetite, passion and lust, which are the fruitful sowers of all vice and crime.

So then we are justified, not only by the experience of the past, but also by the philosophy of the subject, in coming to the conclusion that civil governments can not be relied upon as an ultimate means of human redemption. They lack the quality of "laying the axe at the root" of the evil by purging the individual from those impulses and desires which are essential ingredients of all vice and crime; and beside they do not tend to awa-

ken those true motives to action which alone can impart moral character. It is a most notorious fact that no class of individuals are more reckless of moral truth and duty than politicians. Politicians are proverbial for their utter recreancy and infidelity to every moral quality. Political men and papers have no confidence in each other. They are educated to believe, and bold to practice the principle "that everything is fair in politics." And places where such men most do congregate and give character are notoriously the most vicious and profligate. There is no character of vice which does not abound at your county towns and in your state and national capitals. Bribery, falsehood and corruption in one form and another prevail.

Since these political institutions are not competent to redeem man and society, we will next examine the quality and character of those moral ones to which men have been looking with some degree of hope. Keeping in mind that quality which is essential to salvation, to wit, the eradication of the lustful and selfish impulse which governs in the individual, we shall find that our moral institutions lack that deep vital energy necessary to overcome and subvert this incentive to evil.

While these institutions indicate an advance from the plane of physical force to that of moral power, and hence in their influence are preferable as a means of redemption, nevertheless they substitute an *outward motive* for an *inward delight*, and hence do not raise the individual above the plane of selfish and lustful considerations. This is most apparent in the character and practices of those who occupy leading positions in moral enterprises. It is notoriously true that men who may be very strict temperance men, as they say, upon principle, are utterly lacking in every other moral quality. They may believe it to be a mortal sin to give their influence to the support of liquor vending and liquor drinking, and yet they may practice the chattelization of man, the overreaching in trade, the working of falsehood and fraud into their fabrics, and a thousand other like false and unjust practices, without any compunction. They may have great sympathy for the family of the poor inebriate, and persecute to prison and to death the vender of liquor, and by fines and costs reduce his family to beggary and starvation, and never think of their

suffering. They exult in causing the same ruin to fall upon the heads of one family, that they deeply deplore as having fallen upon another. The strict temperance man may be an advocate of war and slavery; he may practice dishonorable deeds in every other relation in life; he may be criminally lustful, and yet not vitiate his character as a man of temperance.

So is it with the anti-slavery man. The evils of slavery may rise up before him in such a light as to engage his whole soul in attempting its destruction; and while he is thus laboring he may be "oppressing the hireling in his wages;" he may be fattening upon the unpaid toil of the nominally free yet poor laborer. His influence may be casting a mildew and a blight upon every other department of moral being. Something may have occurred to enlist his sympathies for the poor slave, but it has not converted his soul to truth, purity and right.

The same is true of other specific reforms. We can not shut our eyes to the fact that a large proportion of those who are engaged in one reformatory measure most need to be reformed in another. They give the clearest indication that they either have no true perception of truth, purity and righteousness, or having a perception thereof, they have no love for it. An examination of their conduct, and particularly of their arguments, will demonstrate their selfish and false character, and that in their moral enterprises they are acting in respect to selfish ends.

The intemperate man is made so by seeking gratification through the use of strong drink. He has no love for intemperance. He is no admirer of drunkenness. He would gladly escape its evils, could he obtain the gratification he seeks without them. He would gladly continue sober, industrious, prosperous, respectable and happy. It gives him no pleasure to bring wretchedness and ruin upon his family, and blight upon his social and moral prospects. These things cause him regret and anguish. Painful indeed are his trials and struggles, as he finds himself sinking to a drunkard's character and condition, and many are the efforts he makes to escape his doom. But his desire after gratification is so strong that he seems impelled by fate, and he yields to it.

The libertine, like the drunkard, desires not the evils which

are necessarily incident to his lustful course. Gladly would he obtain the gratification he seeks without working such ruin in himself and others. He takes no delight in the evil consequences which result from his practices. Could he obtain his gratification without diseasing his body and mind, without involving innocence in guilt and ruin, most joyfully would he do so. Demonstrate to him the means by which he could obtain what he desires without producing injury to himself and others, and none would more earnestly avail himself of them. The delight is not in the injury, but in that which produces it. It is in that love of self-gratification which rules within the soul, and is so strong that it seeks to destroy every obstacle to success.

It is the same with those who are pursuing objects of self-gain and the gratification incident thereto. Their delight is not in the injustice and wrong involved in their self-appropriations. The thief, the robber, the swindler and counterfeiter, delight not in the means by which they attain their ends. Could they avail themselves of that which they seek without resorting to unjust and dishonest means, they would gladly do so. The slaveholder does not delight in enslaving man, divested of the uses of such slavery. He wishes, like the tradesman, to appropriate to himself those things necessary for his convenience and comfort, with as little cost and sacrifice to himself as possible; and the institution of slavery seems to him to promise that which he seeks. He takes no delight in the evils incident thereto. He would prefer that his slaves should be well fed and cared for; that their condition should be made as comfortable as his interest would permit. He takes no delight in trampling upon the rights of humanity farther than necessity seems to demand. The agony of the slave mother, wife, husband, etc., incident to the breaking up of domestic circles and relations, is no more musical to him than to the anti-slavery man. He may feel it less, because custom, education and interest are on the other side. The wrong with the slaveholder is in the overruling desire for self-gain and gratification, which rises above the rights of humanity. It consists in that anti-Christian character of placing self and its interests above truth, justice, purity and right. It consists in INFIDELITY to the divine government, by denying the just actions of those

laws which are necessary to ultimate in universal man his highest destiny. Said the redeeming model, "If thy right hand offend, cut it off; if thy right eye offend, pluck it out." Yield life rather than do wrong.

The warrior does not rush into battle because he loves to kill for the sake of killing. While he hesitates not to take life by the thousands; while he is eager to spread ruin and devastation through the enemy's country, and rejoices to see the smoke of their burning cities, yet his rejoicing is in prospect of that which he hopes to gain. While his sword is reeking with the life-blood of his fallen enemy, he would turn with horror and disgust from a scene of cold-blooded murder. He would order to execution him who should wilfully and maliciously take the life of the disabled enemy. The warrior's delight in war and bloodshed is only in respect to that which is to be attained by it. Aside from what he is to gain in reputation, power and wealth, he would rather his enemies lived on in peace and prosperity.

Examine the question as we may, it all results in this: Men take no delight in those actions which are denominated vicious and criminal, any further than they think they tend to minister to their gain and gratification. And those actions which distinguish the different vices and crimes from each other, all have their origin in the same selfish impulse, in the same desire after self-gain and self-gratification. They all bespeak the same general character, and are only *different methods* by means of which they seek to accomplish the *same end*, to wit, *self-gain* and *gratification*.

Now it must be most evident that man and society can not be redeemed from the influence of this character short of the entire overthrow thereof. We may cause them to change their *modes* of gratification; that is, we may cause them to change the *means* by which they seek to accomplish such a result; we may cause the drunkard to abandon his cups, the libertine to desist from his course; we may persuade the slaveholder to emancipate his slaves, etc.; but unless we have changed the *character* of his motives, we have not secured fidelity to truth, purity and justice. We may have diverted his energies from the *particular* channel in which they had been accustomed to move and act, and they

may have entered another apparently less objectionable, so far as the results upon individuals and society are concerned; yet nevertheless they are still acting for the accomplishment of the same end, to wit, self-gain and self-gratification; and, although the evil influence may be less *apparent*, yet it may be because it is more subtle and diffused.

The truth of the foregoing positions is undeniable. No one can pretend for one moment that our moral institutions have made their members faithful in all their relations. When you have persuaded men to give up the pursuit of pleasure or gratification by the use of intoxicating drinks, and have caused them to despise the evils of intemperance, you have not persuaded them to abandon other pursuits of pleasure, other efforts after self-gratification. When you have caused them to feel the wrongfulness of lending their influence to the encouragement of intemperate practices, you have not caused them to feel the wrongfulness of exerting a pernicious influence in other directions. So that their reformation does not extend to character; their love of temperance is not the result of a love for truth and a true life, but of a hatred of certain evils; and their hatred of intemperance is not a hatred of the motive which begets it, but of the evil consequences which flow therefrom. So that our temperance men are not always models of purity and fidelity in other directions, nor is it required of them by temperance societies that they should be.

The same is true of anti-slavery men. The man who has studied slavery only in its evil consequences, and has learned to hate it because of its consequences, has not learned to despise the principle of injustice involved therein, but only that particular manifestation of it. In other respects and in other relations he may be, and often is, as unjust and false as the slaveholder; and while he is condemning the chattelization of humanity, he is guilty of practicing the same injustice in other respects. We not unfrequently meet with those who are loud in their condemnation of slavery, who will not even use articles of slaveholding production lest they in some degree encourage such injustice and wrong; yet they will take advantage of the necessities of the poor to extort from them their hard earnings without rendering

a fair equivalent. Such an one does not despise slavery for what it is, but for the specific results. His opposition thereto has no foundation in principle, but at most has its basis in his sympathies. He hates those features of slavery which the slaveholder himself despises; and were it not for his *interests* and *education*, the slaveholder would as soon put it away. Place this anti-slavery man under the same temptations, make him as familiar with, and as interested in, the institution as is the slaveholder, and he would practice the same thing.

The imperfections of these moral institutions as means of human redemption, consist in their utter failure of "laying the axe at the root" of the evil. They do not aim at destroying in man the principle which makes him impure and unjust. They attack evil only in its consequences, and not in its cause or principle; and the result is that reformation is but partial. They enter one degree nearer the fountain than do civil institutions, but they do not reach the primary cause and eradicate it. Hence in seeking to reform man in one direction, they not unfrequently lead him into evil in another. They often violate one principle of true action, to avoid the consequences flowing from the violation of another. Again, the motives presented are often of a selfish character; and moral workers often have their own selfish ends in view as a result of their labors. The influence of public sentiment has much to do with the mass of moral reformers. In truth, the individual who acts from considerations of outward motives, is always very much affected by external circumstances. Many a man who would be moral in his character and deportment while under the pressure of an enlightened and moral public sentiment, would soon fall away should he pass the sphere of that influence. Hence it not unfrequently happens that good temperance men become drinkers when among strangers, or when they have removed to a new country, and have come under another and different class of influences. So also anti-slavery men have been known to become slaveholders when they have removed to slaveholding communities, and such usually become the worst and meanest of the class. These things tend to show the imperfection of moral institutions as a means of human redemption. They, like civil ones, have their use, and that is a

very important one; but of themselves they will never make men *interiorly* true and pure, because they do not extend to the inmost of the soul. They have their basis in the finite and changeable, in that department of man's nature which is the subject of motives, and which determines the quality of actions by their results, and not by their intrinsic character.

The history of all past moral institutions justifies the conclusions that they are not competent to redeem. At most their influence extends only to *reformation*, not to *regeneration*. They may cause man to give a different direction to his lustful desires, but they do not pluck them up; and that which does not produce in man the true divine impulse to action will not redeem him. The incompetency of these moral institutions is most apparent in their results. While they mitigate, they do not eradicate the evils against which they labor. While they destroy the particular *forms* of vice and crime, they do not extend to the *spirit* thereof. The forms of slavery have ceased in England, but yet the spirit of it is there, producing all its direful consequences. Oppression in its most odious character rules the mass. The English laborer is enslaved and robbed as truly as the plantation slave, although by a different method.

Since civil and moral institutions can not be relied upon as a means of human redemption, there remains but another class. If the Messiah be not found in the religious institutions of the day, then indeed the Messiah has not come. Therefore we will next examine them, and ascertain their character and power. If they do not lay the axe at the root of the tree by destroying in man this false and selfish impulse to action, then will they be incompetent to the task. Judging of them by their results so far as the history of the past and the experience of the present are concerned, we might decide, without further examination, that they were incompetent to the task; for notwithstanding they have been in use for many hundred years, they have hitherto failed of accomplishing the needful work.

No class of means will be competent to redeem man from the dominion of his selfishness and lusts, which do not take a deeper hold upon him than his desires for self-gain and gratification. Until he find within himself a "hungering and thirsting after

righteousness" superior to all outward considerations, and one that will cause him to cut off a right hand, pluck out a right eye, or yield his life rather than compromise his integrity, he is not in possession of that impulse which will give him the victory. His love of truth, purity and righteousness must rise above the consideration of *use*, or there will be a separation between them and his soul.

The religious impulse in man has the requisite basis and energy, provided it be properly directed. The scientific and moral are subordinate to the selfish in their power; they come not so near man as does his love of self. The moral law, in its highest requirement, only brings the neighbor upon the equality of self; and when perfected in its sphere its language is, "Love thy neighbor *as thyself*." But the religious law is, "LOVE GOD SUPREME," and its manifestation has ever exhibited the supremacy of its character. What other impulse in man will stimulate him to such labors—will cause him to make such sacrifices? What like religion will cause the mother to sacrifice her babe? What like it will cast the worshiper into the jaws of destruction? See the poor Hindoo lying upon his bed of spikes, or suspended in the air by a hook in his back, joyfully enduring the severest torture! Could science, philosophy or morals persuade him to endure such inflictions? Wherever you find man under the influence of his religious nature, you find him energetic and deeply in earnest; no labor too great, no sacrifice too near his heart.

Such, indeed, is the majesty and sublimity of its power, when clouded with darkness, when guessing its way to the divine mansion. But greatly indeed is it increased and beautified in the truly enlightened mind. The physical and moral hero sinks into insignificance when compared with the heroism of a Socrates, a Jesus, a Kempis and a Guyon. When the true religious or divine impulse rules in the soul, accompanied with proper spiritual illumination, it rises superior to all considerations of self and the world. The soul is united in its supreme love with all that is pure, holy, just and true. To it the prison and the palace are alike welcome, alike instinct with the present God.

Here, then, we find the proper strength of impulse—one that wells up from the inmost of the soul, and has a deeper founda-

tion than a love of self-gain and self-gratification. Here, in man's religious nature, do we find that energy and integrity of soul which will joyfully deny self, that is prompt to sacrifice any and everything which would separate it from the Divine. Its earnest language is,

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

The idea that prevails in the world that the true religious impulse does not rise above the plane of selfishness; that the humble worshiper is only acting in view of that which he hopes to receive and enjoy, is altogether wrong. It is true that by far the greatest portion of those who lay claim to a religious experience have never risen above the plane of selfish consideration; but it is nevertheless true that there have been, and are, those who love and worship in forgetfulness of separate self. It is further certain that no true religious exercises take place until the individual has lost sight of self. Those who have had no such experience may not be able to appreciate that condition of self-abnegation, that utter self-denial, incident to the truly religious state; but there are those that have had such experiences, and therefore know of the existence of such a condition, and also of its attainability. And furthermore, all such minds know that the utmost peace, harmony and happiness pertain to such condition. But while the religious impulse in man furnishes the requisite basis and energy for the redemption of the race, it must have a different direction than it has hitherto had, or it will rather tend to augment than diminish the evils. When this impulse to worship is guided by ignorance, bigotry and superstition, and comes under the dominion of self-love, it becomes as potent to destroy as in its true sphere it is to save.

We have already seen that all vice and crime arise out of the impulse in man to seek self-gain and gratification; and that the only true remedy could be found in that which should destroy that impulse. That remedy alone would "lay the axe at the root of the tree." It now remains to be shown that the religious institutions and creeds of the day do not possess that

redemptive quality. This will appear from an examination of their general views of the nature and objects, the end and use of religion.

TO BE CONTINUED.

PROPOSITIONS.

OBJECTIVE love has respect to the *uses* of its action, and its delights are in *use* rather than in the action itself. If the use fails, the delights perish.

Hence self-love has the standard of use in self, and labors for self-gain or self-gratification; and whatever would prevent the action or defeat the use meets with resistance, and awakes the feelings of anger, malice, hatred, etc.

Hence moral and social love has the standard of use in beings out of self, as in husbands, wives, parents, children, brothers, sisters, friends, and the whole human family.

Hence objective love is imperfect, and depends for its existence upon the perception of an object, and for its object upon the perception of a use.

That perception and impulse necessary to develop the spiritual individuality in the direction of its highest destiny, develops most rapidly and harmoniously as it imparts its own love and truth to others.

Hence it is for the highest good and happiness of each spiritual individuality to labor for the highest good of every other.

Hence under the fundamental law of such spiritual being, it can only be in harmony with itself while it thus desires and thus labors.

Hence when cherishing any other desire and laboring for any other end, it must meet with resistance from the fundamental law of its being.

DEATH AND IMMORTALITY.

A FUNERAL DISCOURSE.

"O death where is thy sting? O grave where is thy victory?"—1 Cor. 15 : 55.

To him who judges of death from mere physical appearance, it appears truly terrible, not only in the suffering apparent in the house of dissolution, but in the apparent extinguishment of all conscious being. The thought of annihilation strikes the mind with dread. It shrinks from it as from something clothed with unnatural terror, and makes even suffering existence a boon to which we cling.

As a physical existence is a condition precedent to a spiritual one, and without which we could not have been at all, we have interests invested in an earth life which are important to us; and there are duties growing out of these interests which appeal to our highest nature, and demand a due proportion of our attention, and it is for this reason that love of life is universal and instinctive in man.

In every natural and instinctive impulse we may perceive the presence of the divine original, proclaiming his love and wisdom in its use; and if man would become wise unto salvation he should listen to such proclamation, and learn the true significance of such impulse. If an earth-life were not of importance to the being possessing it—if it were not necessarily and intimately connected with his ultimate good and destiny, the strong interest for self-preservation would have no place in his bosom.

This love which makes us cling to life arises out of the relation which our spirits sustain to our physical bodies. As the spirit in the new-born is but the germ of its future existence as a conscious being, possessing, like the bud, the elements to be unfolded into a being full of wisdom and affection, and as its fu-

ture is to be according to its unfoldings; and further, as its first unfoldings in wisdom and love naturally appertain to this sphere of physical being, the experiences of this earth-life are the fundamentals of its future, and the elements of all knowledge and all true affection are most appropriately learned in the true earth-life experience.

The new-born comes into being without knowledge and without affection or love; it lives and breathes under the rule of its instincts some time before it knows of its own or of any other existence. It possesses the germ of an undying consciousness, susceptible of being unfolded into a being of self-consciousness by the influence to which it is subject. But at its birth it only possesses the susceptibility, and not the actuality, of possession.

In the process of unfolding, it naturally begins with the facts of existence, which are the alphabet of all its future knowledge. These facts are communicated to it through the instrumentality of its physical senses, which are the outmost instruments of conscious perception and affection, and they reveal to the mind the outmost of existence only. But nevertheless they are to the future knowledge to be unfolded, what the letters of the alphabet are to the child learning to read, or what the definitions and actions are to the novitiate geometrician. Without them he can make little progress in his future investigations.

Beginning, as we all do, at the point of no knowledge and no love, and progressing from that point only as we have conscious experience, it will be perceived that our future will be to us according to our experience, and that will be according to our susceptibilities and surroundings; that we can know nothing of existence except as it addresses our perceptions, and that we shall be influenced by it according to the state of our affections.

Therefore it is highly important that we have a true earth-life experience and education, both in knowledge and love, to lay the foundation for a high and glorious future; and hence arises this instinctive love of life, though it be one of pain and sorrow; and this love of life is strong in proportion to its importance to us.

The importance of this life to us may be demonstrated in many ways connected with our own and the world's future.

Starting with the incontrovertible proposition, that man can know nothing except as that knowledge is developed in his consciousness, and becomes a conscious presence therein; and that man's future is to him what that unfolded consciousness makes it to be, the conclusion is inevitable, that if man would possess universal knowledge he must have the necessary conscious experience. He can know truth only as the elements are truly unfolded within him. He can experience true love only by having that condition developed in his own consciousness.

Thus while the susceptibility to perceive truth and feel the monitions of love exists, the *perception* of truth and the *affection* of love remain to be imparted by surroundings. The germ of the perfect future is in the bud, but that must be developed by the proper application of the genial influences of light, heat and moisture, causing it to expand into maturity.

The germ of love to man and love to God is in the new-born babe; but it must needs be developed into consciousness through certain relations or inspirations, in order that it may possess and enjoy the fruit of such love. The child can know nothing of the joys of filial affection, unless it first experience the facts of a filial existence and relation. If none stand in the place of parent to it, it can not know of that confiding love, with its attending joys, that possess the bosom of the true child. Neither can it know the pleasures of fraternal love unless it first experience the facts of fraternal existence and relation; and it must come into the conjugal relation to know conjugal love, and the parental relation to know parental love, and the social relation to know social love, and thus in respect to every monition which would awaken true joy in the soul, and make its being a blessing. So also is it in respect to his love of God. Man can only know God and love him, as he is unfolded in his conscious perception of, and affection for, all truth, purity and right. As the infinite Father is the beginning and end of all being, action and affection, in its truth, purity and holiness, and is the "*all in all*," the "*I am*," man can love God only as he loves truth, purity, righteousness and true holiness—he can worship God only as he reveres and obeys all truth, purity, righteousness and true holiness; and as the beginning of conscious being must be in the earth-sphere,

so also must the beginning of true perception and affection commence in the elements of physical perception and affection, and when these are truly directed, they lead direct to the perception of, and affection for, all truth, purity and righteousness. It is just as necessary to be born of the flesh to attain to individuality of being, as it is to be born of the Spirit to attain to true character; therefore it is that the love of this earth-life is instinctive and strong, because its use and mission are of the utmost importance to the high destiny of the future.

But there is another consideration adding to the strength of this love of the earth-life. It is from the present that the future is to be born. The present is the sum total of the past. Each leaf of the record of time, as it is filled with the progressive unfoldings of existence, contains the footings of all its previous pages. Myriads of ages elapse in the revolutions and changes of material nature, before they amounted to the value of that condition which could invest life in a material form. But when that condition was born, it contained the sum of all previous action and development, and could reproduce in a few days and months, or years at most, that which it had required ages to accomplish. The herb, and grass, and tree ultimated a seed which, under the genial influence of light, heat and moisture, would reproduce that individuality which all preceding ages had conspired to accomplish.

And thus through every succeeding development until we arrive at man. Man, as the last and most perfect work of creation, is the ultimate of all previous existence and action. He is the fruit of the universe, the sum total of all preceding development, the footings up of all past ages, and as such he contains the germinal element of all future unfoldings. The myriads of immortal beings yet to be are to be born of the present. We of to-day unite the eternity of the past with the eternity of the future, and it is of us that the future must be born. Holding within ourselves, then, such a destiny of our own, and such destiny of the future, and all depending upon this earth-life, the instinct of love of the earth-life must be strong indeed to be commensurate with the responsibilities resting upon it. And this love of the earth-life must continue, even though it be one of suffering, until we have

properly fulfilled our mission, or are incapacitated for doing so. If it did not continue thus, it would not be true to the great end to be accomplished by it. Therefore one of the stings of death is found in the extinguishment of this earth-life before it has properly fulfilled its high destiny to itself and the future.

That this is so is demonstrated by the universal experience of the past. He who has so lived as but to fulfill his duty and destiny, goes to the couch of death as to a bed of rest. He folds his arms upon his breast, and calmly awaits the kindly summons. Joyfully he lays aside his earthly garments, that he may be clothed upon with immortality and eternal life; and as the portals of the Spirit-world unfold to his enraptured vision, and the music of spiritual harmony greets his ears, with a look of rapture and a shout of joy he bounds from earth to heaven, exclaiming, "O death where is thy sting? O grave where is thy victory?"

But death has a sting and the grave has a victory to those who depart from truth and the true life, and who place their affections upon the false and perishable things of existence—who lay up for themselves treasures upon earth. He who, forgetting the birth-right of his soul, heeds not its demands for truth, purity and righteousness as being the only food upon which it can live—as being the only rock upon which he can build substantial happiness which can withstand the rains and storms which must and will beat upon him, and builds upon the mutable and perishable foundations of selfishness and lust, will find that death has a sting, and the grave has a victory.

The man who, unmindful of the claims of truth, justice and righteousness, devotes his life to the enjoyments of time and sense; who lays up for himself treasures upon earth by being ambitious for fame, wealth or power; who enslaves and prostitutes the nobler energies of the soul to provide the means of gratifying his carnal appetites, passions and lusts, will find that just in proportion as he has placed his affections upon these things, and has chosen them as his heritage, when death comes to divorce him from these objects of his love, and the grave opens to receive them, death has a most poignant sting, and the grave a most signal victory.

He whose delight has been to elevate himself in the pride of his heart, that he might look down with contempt and scorn upon the common herd; who has delighted himself most when there was the greatest distance between him and the humble, toiling poor, when death comes to reduce him to his proper level will feel its sting, and be constrained to submit to the victory of the grave. A consciousness of his madness and folly in thus trifling away the interests of his soul, will add much to the painful sting of death.

But death has other stings of a more transient kind. A dread of something after death, a fear of what may come, not unfrequently gives terror to his approach. The dark uncertainty which invests the future in the minds of many, and the fearful evils which may come, bestow upon death a thousand stings which haunt the dying bed. To live in "cold obstruction and to rot," not knowing that a further life awaits us, is so averse to the native aspiration of the soul, that, in its darkness and uncertainty, it must shrink back with dread.

Man, under the native yearnings of his soul, aspired after immortality long before he learned to hope for it, and he hoped for it long before he knew it could be his. Said one of the ancients who had not learned of the immortality of the soul, "There is hope of a tree if it be cut down, that it will sprout again, and the tender bud thereof that it will flourish; but man dieth and wasteth away, he giveth up the ghost, and where is he?" Long and anxiously has the inquiry been made, "If man die, shall he live again?"

Among the ancient Jews the immortality of the soul was an unsettled question; a portion of them had a hope that in the distant future they should again be raised to conscious life, while another portion had no faith in immortality; and even among those who hoped for a future, their hope was based upon the uncertain deductions of their philosophy, and not upon the demonstrations of fact; and hence, when Paul and those of his faith became satisfied of the reanimation of Jesus, and that he still lived although he had physically been dead, he rejoiced in the demonstration, and in the triumph of the moment he exclaimed, O death where is thy sting? O grave where is thy victory?

The uncertainty of a future existence arms death with a sting which a knowledge of such existence will take away.

But again, the uncertainty as to the true condition of that future, as to "what ills may come when we have shuffled off this mortal coil," gives us pain, and makes calamity of so long life; "makes us rather bear the ills we have, than fly to others that we know not of."

And again, death is often armed with stings by the influence of false education. Man frequently suffers more in anticipation of evils that he expects *will* come, than from evils that do come. It is his great error that he overlooks and loses the present in anticipation of the future. He is not prone to learn "that sufficient unto the day is the evil thereof."

But death has still another sting, and that is in the prospective termination of our connections with those who are dear to us. Many a dying pillow has been embittered by the thought that a separation was about to take place between the dying and the living friends and companions. The dying mother, in her last struggle with death, has often called for her babe to take her last fond look, imprint her last fond kiss, and breathe forth her last agonizing prayer for its protection and happiness, thinking that a separation was about to take place. The dying parent has looked upon his little flock, and in agony inquired, "Who shall care and provide for you when I am gone?" and his last look has said, "O that I could live for you!" Thus he felt the bitter sting of death.

But death has yet another sting for those who live. Shut up as man is in his earthly house, insensible of spiritual existence and spiritual presence, unless they address him through physical instrumentalities he experiences the pain, privation and loneliness of an actual separation from the deceased objects of his affections. The hope of a future renewal and reunion with the dear departed one does not supply the present need, and while it may mitigate, it does not remove the pain. There stands the vacant chair; there is the vacant place at the table; he hears no response when he pronounces the beloved name; emptiness and desolation reign where before was fulness of life and joy. His affections go forth like the dove from the ark, but they find nothing upon which to

rest; for the dark waters prevail, and they return again to his bosom unfreighted with promise and comfort.

The joys of social love are intimately connected with our knowledge that our love is recognized and reciprocated by its object. That love of soul which is confined to our own bosoms, and can find no means of making itself known to its object, savors more of pain than pleasure. It rather consumes than develops the Spirit. It is the nature of love to go forth and bless; and when permitted to do so it is full of song and gladness, and begets health and happiness. But when its object is beyond its reach; when it must love in silence, and yearn in vain for expression; when its action is like the pent up fires of the volcano, which can not go forth, it feeds upon the life of its possessor. Its songs are sad and mournful, and pining and grief take the place of joy and gladness.

Such, in a great measure, has been the effect of the love we bear toward the dear departed. Being ignorant of their presence; not knowing that they still were near and could perceive and reciprocate the love we bear them; that they could drink our purest affections, we have loved in silence and in sadness; we have hung our harps upon the willow, and wept over our fond remembrances. In this how many feel the sting of death?

But let us take another view. Death has no real sting except to those who are under the influence of ignorance and falsehood. When seen in its true character, death is the grand deliverer of the soul, the bright herald of a higher and a better life. Of all the brighter angels none more kindly does his part. His sting is mortal only to that which ought to die to give the soul enfranchisement. It only pains when falsehood stands for truth, when wrong usurps the right, when folly speaks for wisdom, ignorance for knowledge.

Man's highest good is to be found in pursuing his highest destiny. That destiny is to come into conscious harmony with universal truth and love; to have God and the universe translated into his conscious perceptions, so that all of beauty and all of harmony shall dwell within him—so that in him shall be that well of living waters springing up into everlasting life.

Man is pursuing that destiny only while he is faithfully and

earnestly striving to know and obey the truth; while he is "hungering and thirsting after righteousness;" while he is purifying and elevating his desires and affections above the influence of appetite, passion and lust; while his influence is distilling like the dew to enlighten, purify and elevate all within his sphere. To such a soul death can have no sting; over such the grave can claim no victory.

But when man departs from the straight and narrow path, and seeks to lay up for himself treasure in the perishable things of time and sense, and places his affections upon them, he is preparing a work for death to do which his high destiny demands. The poor miser is starving his soul. He is forging fetters every day, and strengthening those already forged. In his anxiety for gain he becomes a stranger to every generous and noble impulse. As his wealth increases his cares and fears increase. His shriveled form and wrinkled brow, his watchful eye and sleepless toil, bespeak his care and restlessness. Of what use is life to him? What can his soul gain for present or for future good by remaining chained to those heaps of gold? and what but death can break the spell that binds him, and teach him the folly of such action? Let death come to the miser—the sooner he feels its sting the better; the sooner will he give heed to the true demands of his famishing soul. Death will sting him as it forces the delusive treasure from his grasp, and leaves him without an idol to worship. But it will sting *that* only which is false in his soul; it will kill *that* only which ought to die, and which must die before his soul can claim its birthright. And when the emancipated soul shall begin to press forward toward its highest destiny, it will thank death for its sting, and welcome the grave to its victory. He will then realize that it was sin which gave to death its sting, and *that* sin was stung to death.

He who seeks for fame—who, overlooking the wealth of true character, seeks only to live in his reputation, will be reminded of his folly when death comes. It will blast his hopes and disappoint his expectations; it will tend to call him back to that path which leads to heaven and true happiness. Death will be his friend, in dissipating the illusion which is misleading him.

The man who thirsts for power, and to attain it is trampling

justice and right under his feet—who, armed with falsehood, fraud and force, is waging war upon the dearest interests of the soul, and bringing his affections to dwell in falsehood and deceit, must feel the sting of death before he will refrain from violence. But while he is writhing under the pain, he will have reason to bless the rod that smites.

So will it be with every one who is unmindful of truth, purity and righteousness; whose life is devoted to that which is evil and false; who are departing farther and farther from the ways of purity and holiness; whose affections are growing stronger for that which is perishable. The sting of death will arrest them in their career of folly, and bring them sooner into the way of life, when they will rejoice that death had a sting for them, and the grave a victory over their madness.

The sting of death occasioned by those doubts respecting a hereafter, by that fear of lying in cold obstruction, is but transient. When the material curtain which has hid the Spirit-world from this is lifted, and the realities of immortal life burst upon us, those doubts forever cease. The high prerogative of being begins to be revealed; and as a world of new beauty opens to the view, the enraptured soul cries out, "O death where is thy sting." It then perceives the cause of its yearnings after immortality. It begins to learn the nature of that aching void the world could never fill, and it feels thankful that death has emancipated it from ignorance and doubt.

The dread of something after death, which often causes gloomy forebodings in the hour of dissolution, is transient. The false ideas of the mind as to its condition and mode of existence in the Spirit-world are soon corrected. The Mohammedan finds not the bridge of hair spanning the dismal gulf across which he expected to tread, and perhaps be plunged in darkness and despair forever. The Jew meets not an angry, frowning Jehovah, sitting upon a throne, high above all sympathy for his erring children. The doubting, timid Christian finds not that burning lake of fire and brimstone, nor does he meet an angry God and a pleading Saviour. Bewildered and amazed they sometimes are to find all their false ideals dissipated, but they meet with friends who have gone before them, ready to take them by the

hand, and bid them welcome to their new abode. If the dark mantle of superstition be not wrapped too closely about them, they soon find that the universe is God's, and is their rich inheritance. They begin to realize that in their "Father's house are many mansions," suited to the condition and needs of all his children. None so low and none so high but that there is room enough and to spare—no need, however great, but there is abundant provision made for it—no darkness of ignorance, however gloomy, but there is truth and light to dissipate it. The doubting parent whose sectarian fears had consigned his impenitent children to the abodes of darkness and despair, now finds them among the first to welcome him to the regions of delight. Friends long separated by death, as was supposed, and feared forever, now meet and exchange their cordial greetings, and in the riches of deep joy exclaim, "O death where is thy sting? O grave where is thy victory?"

That fear of separation from those we love ends with the last dying pang. The mother who was imprinting her dying kiss upon the cheek of her babe, and closing her eyes upon its innocent form, as she supposed forever, suddenly awakes in surprise to find that she is not to separate from it; that it is her prerogative to still press it to her bosom, and imprint the fond kiss of affection upon its lips. She finds that she can enter into its spirit and plant in its bosom the seeds of happiness, wreathing its face with smiles during its waking and its sleeping moments; and although she can not feel its physical being, yet she can give it of the bread of life, and feed it with the hidden manna of heaven. And the sting which death inflicts upon the living, will ere long cease. It is owing to our ignorance or selfishness that we feel its pain. When we come to realize the truth by perceiving our true connection and relation with our Spirit friends, then will the last enemy be overcome. Death will no longer be styled the "grim monster," but will appear with a smiling angel face, and will be welcomed by the weary soul after it has finished its task, as sleep is now welcomed by the weary body; and we shall learn to calmly wait and watch his approach as a delivering angel, as the great physician, as the grand herald of eternal life.

My child has gone to the world of Spirits. Its pure Spirit is

emancipated. It has felt the last pain, it has wept the last tear, it has breathed the last sigh. Why then should I grieve? I watched its departure with evident interest, and feelings of sadness were overspreading my soul; but scarcely had its eyes closed and its lips ceased their whispers, when it called back to me, and bade no longer to seek the living among the dead. Its little spirit had escaped the clay, but it had not left the parent. Why should I grieve? It had never known a sin. Lust had never stained its being, anger had never ruffled its spirit; and now, having escaped, it could never know evil. I would have detained it that I might have taught it truth, and purity and righteousness. But it has wiser, purer, and more righteous teachers than I should have been; beside, it comes to me now, and can learn of me all that I could have taught it in the body. If I am wise, as it comes into my consciousness it can learn my wisdom; if I am pure, it can breathe in my purity; if I am strong in righteousness, it can partake of my strength. Why then should I mourn? I wished to press it to my bosom, and breathe my parental fondness into its spirit. My love for it, according to its nature, goes forth and seeks expression and reciprocation. What hinders? Its little Spirit is not blind or deaf. It can now hear, although my lips move not; it can see my soul, although I give no outward sign. Then why weep? "O death where is thy sting? O grave where is thy victory?"

All this and more has she realized whose death is the occasion of these remarks this morning. With her the trials of life are over. She has felt her last pain, wept her last tear, breathed her last sigh, and the weary, suffering one is at rest. Long weeks and months of physical pain had made her sigh for release. She had learned that a brighter future awaited her; and in the land to which she was hastening she had loved ones stretching forth their hands to greet her arrival; and great was the joy of one who had gone before her, when he saw his mother coming. And could you, my friends, have witnessed their joyful meeting, you would have exclaimed in tears of joy, "O death where is thy sting? O grave where is thy victory?"

MODERN MYSTERIES EXPLAINED AND EXPOSED.

BY THE REV. ASA MAHAN, ETC.

CONTINUED FROM PAGE 454.

THE SUMMING UP OF THE CASE.

I THUS have waded through the fallacies and sophistries of Mahan until I have reached the conclusion of his argument bearing upon the actuality of spiritual communications. I have patiently considered every point made by him, and looked in vain for the promised demonstration. His solution of the "Modern Mysteries" are more mysterious than the mysteries themselves. He only adds darkness and confusion to that which he denominated mysterious and unintelligible. He has explained nothing. He has rendered intelligible nothing save his own ignorance and unfairness.

The questions he promised to answer and the demonstrations he promised to give, yet remain to be answered and given. What produces these strange phenomena, involving power and intelligence? Answer, ye readers of Mahan, if you can. Indicate some intelligible hypothesis—offer some rational solution. Mahan has taught you to say "od force" and "mundane cause." But what is this "od force" in its mode of being, action and manifestation? Has it any analogies in nature as to its mode of being or action? And if so, what? Mahan tried in vain to liken it to electricity and magnetism. He affirmed it to be identical in character with *animal magnetism*; but upon what resemblance of being, action or manifestation did he base that affirmation?

It all turned upon this: Animal magnetism has polarity; be cause when the subject is under mesmeric influence she is attracted or repelled by the magnetizer. But by what law is the

subject attracted and repelled? and is the attractive influence exerted by the body or mind of the operator upon the subject? These questions Mahan has not answered, and these questions he can not answer. If he could, he would never have written such a book.

The truth is, the subject is not, as a physical being, necessarily attracted or repelled by the operator. The influence exerted is nervous and mental, and acts upon the body through the mind of the subject. The subject is usually influenced by the induction of a certain mental state within, through the agency of the controlling mind, whether that be the mesmerizer or some other *en rapport*. The action proceeds from the mind of the subject, so that Mahan does not show an analogy even between animal magnetism and common electricity, and mineral magnetism, in respect to polarity.

But did he show that which he does not and can not do, even then the analogy would do him no good; for the moment he attempts to apply it as a motive force, all the conditions necessary to produce action according to the laws of electricity and magnetism, or anything analogous thereto, are absent, and the force exerted obeys no law to which all forces purely mundane are subject. Hence he can get no scientific basis for his argument, and he starts off at full speed, armed with reckless and impudent assumption, and commences a free and easy use of the facts and ideas of others, which he takes and weaves into his own fallacies.

Mahan has thus signally failed to "explain and expose" so much of the modern mysteris as he admitted to be facts. But in his admissions he was careful to omit whole classes of phenomena which even his assumptions would not cover, and in the statement of those classes he would admit, and in the cases cited under the respective classes, he was very far from stating the strongest cases, or even stating the weaker ones in their true light.

The following is a fair statement of his argument. There is a force in nature with which the men of science hitherto have been unacquainted. We as yet know very little of its laws of action. From certain phenomena we infer its polarity, that is, that it possesses the property of attraction and repulsion. It is in some manner as yet not definitely understood, connected with

the "nerve centers" and "brain centers" of individuals, by means of which, according to mental states, an enormous force is generated, acting upon material bodies at great distances, also giving out intelligible communications, and performing such other wonders as belong to "modern mysteries."

The existence of this force in certain localities, he infers from the prevalence of certain phenomena; and he infers that these phenomena are the product of this force, because they take place in such localities; that is, in plainer English, the phenomena take place where they do take place, therefore they are the product of od force; and od force exists in such localities, because such phenomena take place there.

But the truth is, Mahan knows nothing of the existence or nature of this force. There is no philosopher in Europe or America who admits the existence of any such medium as that which this "intellectual giant" has denominated od force. There are those vastly more conversant with this whole subject than is our author, who deny its existence even in the mild form taught by Baron Reichenbach. Mahan's "od force" is peculiarly his own, and has no existence outside of his own imagination. That which the Baron describes has an existence, and performs an important part in natural and spiritual clairvoyance, but has nothing to do in the exercise of physical force.

There are certain other phenomena which Mahan does not bring into his general argument, but treats specially, which I will notice in the next number.

I now proceed to an examination of what Mahan denominates "*Special Facts connected with Spiritualism*," commencing on page 291. The "special facts" he defines to be as follows: 1. Speaking mediums copying the voice and manner of persons they never saw. 2. Writing mediums imitating the handwriting of individuals. 3. Tactual impressions. 4. Seeing Spirits. 5. Holding audible conversation with them. 6. Speaking and writing in unknown languages. Mahan then proceeds to affirm that no argument can be drawn from such facts, their reality being admitted, in favor of Spiritualism, because "precisely similar facts occur from known mundane causes."

"Copying the voice, manner and handwriting." Mahan refers

to a case which he says occurred in Cleveland, where the medium imitated the voice and manner of an absent and supposed to be dead son, but who turned out to be alive. I know not with what fidelity Mahan has stated that case; but judging of it by his manner of stating others, the Austinburgh case for instance, I should presume there was nothing in it. He has given no names, and therefore I can not very well inquire it out. But supposing his statement to have been a faithful one, it by no means follows that the cause of that phenomenon was mundane, or not spiritual. According to his theory, the mother being present and supposing her son to be dead, and remembering his voice and manner, controlled the medium unconsciously to herself, and without any volition on her part, to speak and act the character of her son. This supposition is unsustained by any analogy in mesmerism, of clairvoyance, psychology, or anything of the kind. One mind in the body has never been known to control another mind psychologically, unless such other mind has been brought under the positive influence of such mind, and has thus been controlled by the strong will-power of the operating mind. All experimenters know very well that to control the physical movements of a psychologized subject requires great effort on the part of the operator; in truth, it can not be doubted that the mind that would control so accurately another mind as to produce correct imitations of voice and gestures, must come into more intimate relations to such mind than one mind in the physical body can do. No experimenter in mesmerism has yet been able to come into relations to the mind of his subject, intimate enough to cause that subject to imitate the voice, language and gesture of one unknown to the subject; and I will venture to say that no one ever will until his Spirit leaves his body.

To suppose the mother, in the case cited, psychologically controlled the medium, is much more difficult than to suppose a disembodied Spirit did it. To suppose that the medium was obsessed by a Spirit which came into rapport with the mother's mind and perceived her fears, and also perceived her ideal of that son as he existed in her thoughts and affections, and that from thence he controlled the medium, is much more philosophical and evident than to suppose the mother unconsciously did it. If it

was done by a disembodied Spirit, we have the intimate psychological connection and the conscious volition by which the medium was controlled. If it was done by the mother, we have not these necessary conditions; and the absence of these conditions is what makes the mystery.

Mahan refers to the case of Jane A. D., to show that the handwriting may be imitated through the sole agency of a "mundane cause." But we have already seen that that case proves no such thing. Mahan infers that the Spirit of the cousin did not dictate those lines copied from "the Footsteps of Angels," because she claimed them as her own. I have shown that all that might have taken place consistently with the principle of unconscious inspiration; that in truth the event itself was a most beautiful and striking illustration of the meaning of those lines:

"Uttered not, yet comprehended,
Is the Spirit's voiceless prayer."

It explained more forcibly than words possibly could the manner of communication among high and holy beings. That all heaven is vibrant with truth and love, and that whoever comes into conscious rapport with such spheral influences catches the living inspiration, and not knowing whence it cometh, breathes it forth as from himself. Mahan can get no proof of mundane cause from that case.

But to affirm that the writing of Jane was an *exact fac simile* of the writing of her cousin, and at the same time to affirm that it was the unconscious work of Jane's mind, is an absurdity that can hardly be paralleled except in Mahan's philosophy. There is no class of imitations more difficult than those of imitating handwriting. It is what none can attain to without much practice, and even then the signs of imitation will appear. To say that there is any known mundane cause which can so assume the habit of another, and flow spontaneously and unintelligibly into another form, and cause such other form to unconsciously imitate the handwriting of another being, is asserting a most apparent falsehood and absurdity. If it were true it would be one of the greatest mysteries imaginable, because it would be wholly without analogy in fact, truth or principle.

But there are other cases to which Mahan has not referred, and to which he dare not refer, where the handwritings of individuals have been imitated by writings done without the agency of the human hand. Take the case attested by Mr. Simmons, of Rhode Island, referred to by Senator Tallmadge, where the son of Mr. Simmons, who died in California, wrote his name with a pencil held in an upright position by being placed within the bow of a pair of scissors, no hand touching it. Did the mind of the medium unconsciously guide that pencil, and imitate the handwriting of that son?

Take the case of the colored girl of St. Louis, who, in the normal condition, or of herself, could neither read nor write in any language. She wrote a communication in the handwriting of an Italian lady who never was in America, who died on her way and was buried in the Atlantic ocean, and signed her name to it, and directed it to her brother, neither of whom the medium nor any one present had ever seen or heard of; and by the direction of Spirits the communication was taken to the brother of this Italian lady, who at once recognized it as a communication from his deceased sister, written in her own handwriting and in her native language. Let Mahan try his philosophy upon such cases as these, and he will be ashamed to repeat over his stereotyped expression, "this is most evidently the product of a known mundane cause." This class of cases might be multiplied indefinitely.

Mahan says the "same phenomena occur under the influence of exclusively mundane causes, being the not uncommon facts which attend the action of the odyllic force as developed in cases of mesmerism and clairvoyance." Page 293. This I utterly deny, and challenge him to produce a single instance of the kind, where the influence was known to be "exclusively mundane." They are not the common facts of mesmerism and clairvoyance. *Tactual Impression*, page 293.

This "tactual impression" Mahan has but little idea of. It is true that one who is brought under psychologic control can be made to feel almost any sensation which the controlling mind may desire. But this applies only to those who are brought into that psychologic condition. Now these "tactual impressions" are made upon those who are not brought into that condition.

The most *positive* minds in the circle are as much the subjects of "tactual impression" as the most *negative*.

And these impressions are of a more extensive and varied character than would be inferred from the slight attention which Mahan pays to them. Individuals are not only grasped by what appears to be a Spirit-hand, but physical effects are produced by it. Sometimes the individual is lifted by it and transported some distance. I have seen the manifestation of power accompanying these "tactual impressions," exhibited in moving physical objects in connection with the impression, as, for example, being at a circle, I once felt a hand grasp my foot. I said nothing, but watched to see if I could not detect some imposition. My feet and limbs were repeatedly handled. At length the alphabet was called and the following was spelled out, "My friend, you may hold her feet if you think she does it." I had been watching the medium very closely, to see if I could detect any motion by which she could reach me with her foot under the table. I could discover nothing, and yet I was not satisfied. When the above was spelled out, no one but myself knew what it meant. I confessed my suspicions, when the medium placed herself under the charge of another lady who took possession of her feet, and I took such a position that no one present could reach me. The strong "tactual impressions" continued; at length seizing the bottom of the pantaloons, the invisibles drew them down so strongly as to make the straining effect apparent to all. Here was an actual "tactual impression" accompanied with physical power. No one in the circle knew it but myself until the call of the alphabet. I had no thought or desire of holding the medium's feet, and the alphabet was not called for by myself, nor was the sentence dictated by my thoughts.

Mahan's remarks, likening the sensations of those who have the delirium tremens to these "tactual impressions," are most foolish and unfortunate for him, as I will show when I come to treat upon the real philosophy of these and kindred phenomena. If Mahan has not learned to distinguish between sensible illusion and actual sensations, or between psychologic impression and actuality, he is illy prepared to write a treatise upon mental philosophy, or to "explain" and "expose" "modern mysteries."

SEEING SPIRITS.

Mahan, to maintain his philosophy, denies that Spirits are actually seen. He admits that individuals have such apparent visions, but affirms that they are all the result of optical illusions or psychologic impressions. His reasoning is this: Individuals have supposed visions of Spirits when it is manifest that these visions of Spirits are unreal; therefore no visions of Spirits are real; that is, when it is demonstrated that man is the subject of psychologic impressions, then it can no longer be assumed that he has any real ones; because, having had false impressions upon certain subjects, we are to infer that all impressions upon such subjects are false.

This is Mahan's logic, which, if not true and legitimate, his argument upon this subject goes for nothing, for it is all the argument he brings. It assumes that man has no means of distinguishing spurious spiritual phenomena from genuine, in fact, that man can not distinguish the illusions of sense from actuality. That we may try the force of Mahan's reasoning, I will state a few propositions under this head.

Prop. 1. If spiritual beings exist at all, and if man has any sense which is capable of being so unfolded as to perceive spiritual beings, then is such perception among possible events.

Prop. 2. If spiritual beings have ever been perceived by man, that being demonstrated proves two things; 1. That spiritual beings, as such, can, and probably do, exist; and 2. That man possesses a faculty capable of being so unfolded as to perceive such beings.

Prop. 3. Unless man possess the means of determining genuine spiritual perception as distinguished from spurious without any possibility of error, then man can not affirm that spiritual beings ever have been perceived.

Prop. 4. He who affirms that man is *sc* subject to illusion, that he can not distinguish genuine spiritual phenomena from optical illusion or psychological impression, affirms that we can have no certainty that spiritual beings have ever been perceived.

Hence it will be perceived that Mahan occupies extreme atheistic ground, which, if admitted to be valid, puts an end to all

evidence of spiritual existence. This "giant" stands very much in the predicament a certain other giant is said once to have stood, when he was called upon to make sport for his enemies. In his anxiety to slay them he pulled away the pillars, and let the house down upon his own head.

In this way we can perceive the fallacy of Mahan's argument. If we please to try Mahan's argument syllogistically, the same fallacy will appear thus. A faculty through which the consciousness is addressed, which may become the subject of illusive impressions, can never be relied upon as furnishing any evidence of actuality of being.

Each and every of man's physical senses is the subject of illusive sensations and impressions. Hence man's physical senses can not be relied upon as furnishing any evidence of actuality of being.

Again: Any faculty through which the consciousness is addressed, which may illusively report to the consciousness, can never be relied upon as furnishing any evidence of actuality.

Man's spiritual faculties are subject to illusive impressions, and may illusively report to the consciousness.

Hence man's spiritual faculties can not be relied upon as furnishing any evidence of actuality.

Now, since man has no other means of addressing the consciousness except through his physical and spiritual faculties, it follows, according to Mahan's logic, that man has no means of testing the actuality of existence; that the only thing which he can positively affirm is his utter lack of positiveness on all other subjects. The only thing of which he can be certain is his own uncertainty.

But man is the subject of optical illusions and of psychological impression; but the means of distinguishing them from actuality are numerous and various. "Method in madness" is sometimes to be found where that madness is *put* on, but seldom when it *comes* on. Real madness is without method. If because men under the influence of "*delirium tremens*" feel "*serpents crawling over and encircling their bodies*," we are to conclude there are no serpents, then Mahan's reasoning is good for that purpose, and for nothing else.

The visions of Judge Edmonda, seeing spiritual dwarfs and giants, sawmills and monkeys, will be attended to in their proper place. All these things may be seen, and Spirits too, without violating any principle of mental or spiritual impressibility, or confounding actuality with illusion.

The vision of the mother who saw and addressed her son, who was yet alive and sixty miles distant, presents no difficulty when explained on the spiritual hypothesis. But it is utterly inexplicable upon the theory of Mahan. The true theory, as I understand it, shall be given in its proper place, and it will be very natural and easy to be understood, compared with the strange philosophy of "od force" and "nerve centers."

The fact that certain medicinal substances introduced into the physical system produce vagaries and vapours, is a queer argument to disprove that Zachariah saw an angel in the temple, etc. But so it is.

In my review it is no place to introduce new testimony; if it were, I could fill pages with visions of Spirits as actual and real as any ever beholden—visions where they would abide every test of actuality which the mind can apply in any case; where every sense was addressed, and where a lasting and permanent evidence of spiritual actuality was left and still remains.

The question arises, can there be any evidence adduced by which the mind can have a certain perception of spiritual beings? If a being clothed in light appears under circumstances in which no one in the flesh can appear without violating every law of physical being, every known property of matter, and converses audibly, and writes under your eye a long communication ten times as quick as any human being in the flesh could write it, delivers it to you to keep, and retires or rather vanishes, what would be your opinion as to its being the result of an "exclusively mundane cause?"

Such things as these have occurred, and are still occurring under the head of "seeing Spirits;" but such are the last kind of cases that Mahan will take hold of to explain. His explanation and exposition of "modern mysteries" ignores such phenomena as these; and yet the evidence that they exist as tangible realities, and such, too, as Mahan can witness for himself if he will

take the trouble, is as demonstrable as that the sun rises and sets.

"SPEAKING AND WRITING IN UNKNOWN LANGUAGES."—P. 296.

Mahan in substance denies the existence of these phenomena, and claims that in most instances they are willful deceptions, practiced by mediums. There may be cases of that kind; but then there are real genuine cases of speaking and writing in languages unknown to the mediums; and if human testimony can prove anything, such cases are not rare. I have witnessed a few, and have the most reliable testimony to satisfy me that others have done the same. From Mahan's manner of treating this special class, I should infer that he did not feel quite competent to handle these phenomena; and I am inclined to think that he might as well say to the public, "If you find such facts to be genuine, I have no explanation to give. You must get along with them as best you can."

Were it my business in this place to supply his omission of facts, a plenty might be given which would place this question beyond further controversy. When I make my argument I will make the necessary reference. It is a characteristic yet baseless assumption on the part of Mahan, to deny the existence of these phenomena.

His first position under this class is that the mediums are willful liars and deceivers; and he professes to instance a case of that kind. I am in possession of a letter from one individual who professes to be acquainted with the circumstances to which Mahan alludes, and he authorizes me to say that it is an entire misrepresentation—that the lie is on the part of Mahan or his informant. But be that as it may, it proves nothing beyond itself. His second point is, that a "large portion of these cases are monstrous exaggerations;" and he professes to allude to myself and the communication in French at Cleveland. I grant there was, and probably is, a difference of opinion between myself and another individual who was present, as to the length of the communication; but I think I know that I am right, because I took down the letters as they were rapped out, and I know that they were

nearly or quite equal to one-third of a page of foolscap paper written with ordinary compactness. I think 'I know that my friend remembers only the salutation, and not the communication which followed.

But admitting all that Mahan can ask, it is agreed that so much was rapped out in French, as when translated into English read "my pretty little son." It is admitted that no one in the circle knew one word of French, or could combine the letters into words, so as to make anything of it, and that it was taken to another individual, who separated the words and gave the translation. And furthermore, when the translation was given, the young man was very much astonished, saying that was a good test, as his mother always addressed him thus.

Now I insist that there is no exaggeration in the premises. If the invisible intelligence could rap out that much in French, it involved all the conditions of communicating a thousand times as much. If the intelligence was not drawn from the circle, and if the power and volition were "*ab extra*" to produce those four words in French, the Spirit theory is made out so far as Mahan's argument is concerned, and it is with that which I now have to do.

In the third place, Mahan refers to a kind of gibberish which no one knows whether it means anything or not. I have heard something of that kind also, and have seen much scribbling in strange characters, which I believed then, and still think meant nothing. This is not the kind of writing and speaking in languages unknown to the medium to which Spiritualists refer as evidence, and they would think a man as foolish to take as evidence such trash, as would Mahan. But the kind to which they refer is that when it is known that the language spoken is a genuine language, and the communication given in it is a real communication of thought, feeling or sentiment. Let Mahan meet such cases and account for them.

His fourth point is, if it be found that actual speaking and writing in unknown language do take place, they are only "simple remembrances of utterances which the mediums had before heard without understanding the same—remembrances precisely similar to what occur in other instances." He attempts to sustain

this assumption by referring to an account given by Coleridge of a young girl in Germany, who in her last sickness repeated whole sentences from the Greek, Hebrew, Arabic and Syriac Scriptures. This is explained by referring to the fact that when young she lived in the family of a clergyman who was accustomed to reading the Bible in those languages.

Now I deny that such furnishes any explanation. It does not, nor can it be made to appear that the girl remembered one word of those languages. Beside, a little common sense and common reflection will teach any one that the girl not understanding those languages would not have perceived the true source of the Greek, Hebrew, Arabic and Syriac words. Let any one stand by and hear a person read or speak a language unknown to him, and he will not be able to perceive the sound of one word in ten. Every one who has read those languages knows that it requires a good deal of training to get to be able to pronounce correctly the words after you have learned their orthography. If any one doubts the truth of this, let him try the experiment and he will be fully satisfied. Mahan's explanation is a groundless assumption, without foundation in philosophy or fact.

The truth is, Mahan would throw in his *od force* and "brain centers" if he dare, and call it the product of a "mundane cause." But he has certain recollections of the wonders of the Day of Pentecost, and the signs attending the gifts of the Spirit as recorded in the history of his religion, which would be subject to the same explanation; and therefore, rather than admit the phenomena, and apply his "universal solvent," *od force* and brain centers, he thinks it safer to deny them.

I remember very well the position he took in the discussion last winter. His claim then was, that the medium was *en rapport* with some one in the circle who could speak the language, and he compared it to clairvoyant thought reading. My affirmation was, first, that the presence of some one who understood the language was unnecessary, and referred to the colored girl of St. Louis writing the Italian communication, and also to the remarks of St. Paul in his letter to the Corinthians, giving them some directions not to speak in unknown languages unless there was some one present to interpret, etc. My second affirmation was

that the principle of clairvoyant thought-reading would not apply to that of speaking and writing an unknown tongue, because the idea did not come into the medium's mind, and clairvoyance could not convey the sound of the word. I further affirmed that speaking and writing in languages unknown to the medium could only take place when the medium was controlled by spiritual obsession, and hence it was one of the infallible signs of spiritual presence. To this he did not then reply, except by the general affirmation that it was all the product of the action of od force. But time and reflection have changed his method of explanation, and he now resorts to general denial of all cases of genuine speaking and writing in languages unknown to the medium. This is confessing that his philosophy is not sufficient to account for these things.

Under a fifth point he says: "It is a well known and not at all uncommon fact that individuals under the influence of the very force generated in these circles, will understand persons when speaking and reading in languages which the former does not understand, and will reply to the latter in their own language." Page 299.

The philosophy of this last class of phenomena is easily explained, but has nothing to do with speaking or writing in an unknown tongue. This class of phenomena occurs when the medium is insulated from the influence of sensation, and does not hear the word spoken, but only perceives the idea, of which the word is the outward sign. This is a case of thought-reading, and it matters not whether *any* word be spoken. The thoughts of the English, German, French, etc., upon any given subject, consist of the same mental motions, however different may be their language; and the clairvoyant mind, being *en rapport*, perceives the thought, not the language. But the case of speaking and writing in an unknown tongue is the very opposite; the thought, idea or sentiment is not perceived, and the language is written or spoken without any perception of its meaning.

Mahan saw this, and he threw in this fifth point as a blinder. He dare not affirm directly that strange languages are written and spoken in this way; but at the same time he was willing to leave it so that doubtful minds might infer it, and rest satisfied

so far as spiritual manifestations were concerned. It was not quite honest in him, but let it pass.

"FACTS WITNESSED BY J. G. WHITTIER, ESQ."—P. 300.

Mahan states the following as undeniable truth: "Mr. Whittier, on one occasion, asked a medium if she could read the contents of a paper which he would fold up, what was written being inside and placed under her hand. She expressed a belief that she could do it. Mr. W. then retired and placed himself where no one could see his motions but himself, and wrote upon a slip of paper the word truth, and having folded up the paper with the word inside, returned and placed the object under the medium's hand." The result was that in a few moments the medium slowly repeated the letters s-r-u-t-h. "This is not right," said Mr. W.; "try again." Again and again the same letters were repeated. On being assured that she was wrong, "That is the way I read it," was the reply. On opening the paper Mr. W. found that by mistake he had written the letter "T" so that it resembled an "S."

Upon this statement Mahan makes the following learned remarks: 1. "That the medium in this case most evidently had a *direct and immediate vision* of what was upon the paper referred to." Very well—granted; how came she by that vision? Was it a physical or a spiritual one? that is, did she see it with her natural eyes? or was it psychologically impressed upon her mind by another mind? And if so, by what other mind? Had she happened to have said *t-r-u-t-h*, she would undoubtedly have obtained it from Mr. W.'s mind; but it being s-r-u-t-h negated that hypothesis. The simple substituting the s for t changed the whole aspect of Mahan's explanation. This shows how unreliable his philosophy is; for had Whittier written the T plainly, she would have read it by the same means; but Mahan's explanation would have been different. Then it would have been by the agency of od force connecting their "brain centers."

If the medium read the letters without the agency of any other mind, it was by means of her spiritual perceptions, for she possessed no physical sense which could have been used under

those circumstances. This would demonstrate that Spirit, as such, could perceive the letters, and hence *that* became a *possible* source of the medium's information. Hence Mahan's own statement shows that there are three ways by means of which such phenomena may be produced; 1, by the direct spiritual seeing of the medium; 2, by the psychologic impression of a mind in the body; 3, by the psychologic impression of a disembodied mind. Now, since there are these three ways of producing these phenomena, each special case must be tried upon its own merits, and we must determine by circumstances which cause is present. This is easily done by making ourselves familiar with the philosophy of each of these phenomena.

Clairvoyance, or seeing through the agency of the spiritual faculties, can only take place when the medium is for the time being in a condition of mental insulation. When this condition is not present with the medium, we can not refer to the first cause. One mind in the body can not produce the psychologic impression upon another, unless the true psychologic relation exists between the operator and subject. And to carry it to any degree of exactitude, the relation must become more intimate than two minds in the body can well sustain. But whether that relation exists is easily determined by experiment. Where it does not exist, there is but one remaining source from which these phenomena can proceed, and that is from disembodied mind.

Now, in the case cited, we have not learned whether the medium was clairvoyant or not, because the tests were not applied. According to the statement as given, the probability is that she was not clairvoyant; that the letters were psychologically impressed upon her mind. But of this we can not be certain from the careless statement of the case.

But be this as it may, there are cases which can not be referred to the clairvoyance of the medium, nor to the psychological impression of any mind in the body. I have in my mind several cases which have occurred under my own observation, where the medium was not in a clairvoyant condition, neither was she under the psychologic influence of any mind in the body, and yet produced this class of phenomena, by writing answers to questions, which questions were enclosed in sealed envelopes, and sent by

mail to the distance of seventy-five miles from the questioner, where they were answered without coming into the consciousness of the medium at all. At other times an exact transcript of the enclosed writing has been made, under circumstances absolutely precluding the possibility of any clairvoyance or psychologic influence upon the mind of the medium.

Mahan remarks in the second place, "How could Spirits, if they were present, help the vision of the medium?" His question and subsequent remarks betray in his mind the most absolute ignorance of the subject. If the person was a Spirit medium of the class referred to, the Spirit could psychologically impress those letters upon the mind. If she was a medium under physical control, then the Spirit could control the organs of speech to pronounce those letters without impressing the consciousness. "Od force," as Mahan styles his universal solvent, could not aid the medium except by becoming to it as the light to address the Spirit eye. The odylic medium can not address the consciousness except the medium be in the clairvoyant condition. Mahan may well remark that it is a matter of wonder to him that these phenomena are referred to Spirits. The whole phenomena of mesmerism, clairvoyance and Spirit manifestations are a matter of wonder to him.

Mahan remarks in the third place, that precisely similar perceptions are well known to result from the action of this force. If by this Mahan means that the odylic media is to the Spirit eye what the media of light is to the natural eye, and if under the term *odylic force* he include all the various media from nerve aura to mind itself, then I am agreed. The Spirits themselves perceive through the action of such media. The real clairvoyant also perceives through the same media, and the difference between Spirit perception and clairvoyant perception are only in degree, not in kind.

Mahan remarks in the fourth place, "This presents another very clear instance in which an individual is at the same time what is called a medium and also a clairvoyant." This is a very important deduction to be made, well worthy of especial consideration. Everybody will be surprised that that important deduction had not been formally announced before, since it is well

known that one class of Spirit-mediums are denominated clairvoyant mediums. I suppose it was better for Mahan to have figured it out than to have taken the affirmations of Spiritualists themselves.

So much for Mahan's special facts requiring a *general* explanation. I next proceed to examine that class of special facts which requires *special* explanation. He commences by citing the following, taken from the Rev. Charles Beecher's "Review of Spiritual Manifestations." "Thus in a circle the table addresses a young man, A. B., and says, 'I met you in Rome. George Inman.' A. B. remembers no such person. The table is asked to assist the memory, and replies, 'Cigars—not burn.' Yet A. B. remains oblivious, and the name can not be recalled to mind. Says Mahan, "We have two remarks to make upon this case. 1. Until the circumstances of time and place are recalled, we should hold the whole affair to be a mere fiction framed and designedly introduced by the medium or some one present, for purposes of deception, or a spontaneous creation of the imagination of A. B. himself, or of some other individual present."

Well, supposing you should hold it thus, what evidence would you offer of the correctness of your hypothesis? Having no evidence by which to sustain your hypothesis, it would only amount to an opinion. And is that the *special* explanation we were to hear of this *special* case? We shall need better evidence of your intelligence and integrity than your book has hitherto furnished, to rely with absolute certainty upon the accuracy of your opinion. His second opinion is, "Should the remembrance of the person and facts, with the circumstances of time and place, be subsequently recalled, then we should say that in our experience at least, the fact is very common indeed for the remembrance of real scenes to recur to the mind, in just such broken and disjointed fragments as these." In the language of Miss Ophelia, "shiftless" is the proper word by which to characterize such reasoning. A. B. could by no possibility remember any such person or any such event, and yet Mahan says this communication was given by his recollecting just such fragments as the person at Rome, and the event that the cigars would not burn. And this is the second part of this *special* explanation of this

special case. The other cases to which Mahan refers add nothing to the lucidity of his explanations.

The subject to which Mahan next refers is that of the "phenomena of dreaming and premonitions of future events," on page 307.

From what follows, it will appear that sleep is to be added to the list of causes which excite the action of his "od force." Hitherto he has named quite a number of odylic stimulants, such as local mundane emanations, mesmerizing and pathetizing, stones and magnets, drugs and medicines, Spirit circles, sleep, etc.; but he has not yet given us anything of the *modes* by which these things put this force into such action. What resemblance is there between these different methods of stimulating odylic action, that should lead them to induce such similar results in different individuals? If Mahan would prove anything by referring to these causes, he should be able to demonstrate the law of their action, or all his talk is nothing but ignorant conjecture.

We are now about to enter upon the phenomena of dreaming for the purpose of explaining these phenomena. But the very phenomena of dreams are as mysterious to Mahan and his philosophy as are spiritual manifestations. I suppose he now intends to show that during our sleeping state this "od force" gets at work from "brain center" to "brain center," and gives visions and premonitions, etc. In this way he dispenses with those angels who, in the days of Joseph and Mary, made their communications to the mediums while they were asleep. He has found a more omnipresent one in that new god, "od force." You need not come to Mahan with your stories about the angel of God coming to Joseph in a dream, for he has found out that all that could proceed from a "mundane cause." "Od force," acting upon his "brain center," could make all those revelations without the supposed interposition of an "angel;" and according to test principle No. 2, "no facts are to be referred to any *particular* supernatural or "*ab extra*" Spirit cause, unless they are of such a nature that they can be accounted for upon no other supposition."

Mahan cites the following case: "A lady in Cincinnati who had a very endeared brother in California, as she fell asleep saw

him in his log cabin rise suddenly and very carefully from his bed, and having girded on his weapons, looked with intense gaze at a certain opening in the wall at the head of his bed. Soon a hand holding a dagger was seen passing in through the hole, and passing on silently till the point of the weapon was directed to the spot where the brother had been lying down, a deadly thrust was given. The brother, in the mean time, with a single stroke with his bowie knife, completely separated the arm from the body without. A terrible cry was heard, and the brother, rushing out of the cabin, dragged in the body of the assassin, who was in the last agonies of death in consequence of having stabbed himself with his other hand. Such, in substance, was the vision which was related by the sister the next morning." A few weeks after she received a letter from her brother, relating all the particulars of just such a transaction, which occurred at his cabin in California the very night of the vision. Mahan inquires, "How shall we account for these facts?" and replies, "The brain of the sister, as we suppose, during sleep, came under the influence of the odyllic force, and at the same moment happened to be in odyllic *rappor*t with the scene referred to, or more correctly, perhaps, with the brain of her brother." He makes an entire "brain" and "odyllic" affair of it, which is the very thing it is not. And herein Mahan commits the most constant errors, by supposing the *brain* of individuals to be concerned in the production of these phenomena. The insulation of the mind from the sensuous influences of the physical system, of which the brain is a part, is what constitutes the condition of clairvoyance, and enables the subject to perceive objects without the aid of the senses. The influence of mesmerizing, pathetizing, local emanations from the earth, magnets, medicinal substances, etc., to produce clairvoyance, all depend upon their tendency and power to produce this condition of mental insulation. Physical death is the most perfect insulator of all, and should be included among the means of begetting the clairvoyant condition.

Clairvoyance is not produced by bringing the brain into *rappor*t with the odyllic or any other medium, but on the contrary it is produced by bringing the mind or spiritual consciousness, independent of the brain, into *rappor*t with a spiritual medium,

corresponding to the medium of natural light, by means of which the cogital undulations of the mind, through the spiritual medium, reproduce themselves in the mind of the clairvoyant subject, awakening the same thought, feeling and emotion in the subject as were in the operator's mind. It is by this means the clairvoyant is addressed without the aid of sensation.

There is also one other way of addressing the consciousness without the aid of the senses, and also without the benefit of the clairvoyant condition, and that is by psychologic representation or impression, by which is meant that one mind, when in psychologic *rappor*t with another mind, can impress its thoughts, feelings, images, etc., upon such other mind. This differs from the clairvoyant condition in this, that the psychologic impression can be made without the subject being in a perfectly insulated condition, because the action making the impression is a direct and positive proceeding from the impressing mind. It is more like speaking in the ear of the deaf man, so that the direct and positive action of the organs of speech may act upon the tympanum of the ear, without being diffused through the atmosphere.

Now the reproduction of that murderous transaction in California in the mind of the sister in Cincinnati, was through the means of clairvoyance, or by a psychologic representation or impression upon her mind, proceeding direct from some other mind in direct mental *rappor*t. The strong probabilities are, that the transaction was reproduced in her mind by a psychologic impression which the guardian Spirit of that brother, who witnessed that transaction, and in whose mind it existed, made upon the mind of the sister. The reason for saying that the strong probabilities are in favor of this latter hypothesis are, 1, it does not appear that the sister was in a clairvoyant condition; for had she been, she would have been likely to have perceived many other things. In fact she could not have clairvoyantly seen her brother's cabin in California without seeing many other things, upon the same principle that when the eye is open to physical sight, it sees whatever comes within the range and law of physical sight; and further, not being a natural clairvoyant, to have come into a condition sufficiently insulated to have perceived the cogital undulations of her brother's mind in California,

would have involved such a degree of insulation as to render it highly improbable that she would have remembered the scene on coming into her normal condition; 2, the condition of natural sleep is highly favorable to the production of psychologic impression, whether from mind in the body or from disembodied mind; and thoughts, feelings and images psychologically impressed upon the mind are sure to be remembered, because the individual is, or may be, in a normal condition when the impressions are made, and the impressions are more vivid. There are many other reasons favoring this hypothesis which can not now be given, because the premises have not been laid for considering them. But be this case as it may, the following one, narrated by Mahan, is clearly one produced by psychologic impression from disembodied Spirit:

"Rev. Joseph Wilkins, an English dissenting minister, relating the case of himself, says: 'Being one night asleep, I dreamed that I was traveling to London; and as it would not be much out of my way, I would go by Gloucestershire, and call upon my friends.' Accordingly he seemed to have arrived at his father's house; but finding the front door closed, he went round to the back, and there entered. The family, however, being in bed, he seemed to ascend the stairs and enter his father's bed-chamber. He found him asleep; but to his mother, who seemed awake, he said, as he walked down to her side of the bed, 'Mother, I am going a long journey and am come to bid you good-by,' to which she answered, 'O, my dear son, thou art dead!'" The sequel shows that, his mother being awake and his father being asleep, she had heard somebody try the doors according to the dream, heard the steps she recognized as her son's which ascended the stairs and came into her bed-chamber, where she saw her son and heard him speak, and replied to him as in the dream. Mahan remarks, "To us the explanation of this fact is quite easy and manifest. When two minds, or rather brains, happen to be in strong *oddylic rapport*, the mental states of one are reproduced in the mind of the other." Now this is just what did not take place between the mind of Mrs. Wilkins and that of her son. The mental states of the one were not reproduced in the other.

The mental state of Mr. Wilkins was that of traveling, making an effort, calling upon his friends, coming to his father's house, trying to enter the house, seeing his mother, etc. The mental state of Mrs. Wilkins was that of being in bed at home, hearing a noise at the door, hearing footsteps ascending the stairs, seeing her son enter the room and hearing him speak, etc. Now in no particular whatever were these perceptions the same; and hence one condition of thought and perception was not the reproduction of the other, so that Mahan's "very easy and manifest" explanation is a very manifest failure. All this can be accounted for by referring it to a case of psychologic impression, which requires the presence and agency of a disembodied Spirit.

We will suppose that a guardian Spirit had undertaken the enacting of this case by impressing the mind of Mr. Wilkins with his particular dream. Such a thing is certainly supposable, according to history and human experience. And supposing the same Spirit had also impressed Mrs. Wilkins with so much of the scene as would show her son coming to her house, her chamber, etc. Upon such hypothesis we have everything necessary for the full explanation of the phenomena in a simple and rational manner.

Everything necessary to be established to render such hypothesis possible, is the power of Spirit to impress thoughts, feelings and sensations upon minds in the body. If we might be permitted to cite authority to prove the existence of such power on the part of Spirits, we would refer to the numerous instances of angels communicating with men in their dreams; but if Mahan objects to this kind of evidence, in another place I will demonstrate the fact by well-established principles of mental or spiritual action. The other case to which Mahan refers belongs to this class of phenomena, and need not be considered by itself. His explanation is not in accordance with any known principle of action, either of mind or matter. But more of this in another place.

TO BE CONTINUED.

A PLEA FOR CHRISTIANITY.

CONTINUED FROM PAGE 480.

THE ruling love of the carnal man is the all-controlling desire for self-gratification. The inclination is to sacrifice any and everything which comes between him and the object of his selfish desire. Look over the world of mankind in their various pursuits after wealth, power and fame. Why are they thus eagerly pursuing after these things? Why do they discard the claims of truth, justice, purity and love? Why do they trample the claims of humanity in the dust in their pursuit? Why does the drunkard press the intoxicating cup to his lips? Why does the libertine seek to decoy innocence and purity into his polluted den? Why does he seek to drive peace and happiness from their abode in that pure maiden's bosom? Why does the aspiring politician barter away the liberties of millions, that he may obtain a place far above his betters? There is but one answer: It all springs from that indomitable lust for self-gratification which rules in the carnal heart of man. There is not a vice known to man, there is not a crime in society, but what springs from this selfish fountain.

The passions which disturb and destroy men all have their root in this selfish nature. Anger, hatred, envy, malice, revenge, all have their fountain here. Can it be doubted, then, that there is lack of harmony between the selfish impulses of the animal nature, and the pure, holy and unselfish impulses of the Divine Being? Unless we are to suppose the Divine possesses a character similar to this selfish love of the animal, there can be no foundation for harmony or true affinity between the loves of the animal nature and the impulses of divine love. Can there be affinity

between truth and falsehood, between justice and oppression, between purity and lust, between Christ and Belial?

Try the question of affinity by human experience, and you will find that it all turns upon a harmony of character between those who affinitize. Those who, according to their ruling loves, delight in the same pleasures, have the same tastes, feel the same sympathies, breathe forth the same aspirations, are they who delight to dwell together. Those who feel alike a desire for strong drink, and take pleasure in the excitement and glee which it provokes, seek association in the dram-shop. Those whose ruling love is to be engaged in the gratification of their lusts meet each other in brothels, or in places and under circumstances most nearly allied to them. Those who delight in the society of the pure, and take pleasure in those exercises which elevate and ennoble the mind, purify and refine the affections, seek corresponding associations. Each feels repelled from its opposite. Purity shrinks from pollution, and pollution seeks to avoid condemnation by hiding away from purity.

Men who have so far overcome their animal selfishness as to no longer take delight therein, can not feel an affinity of character for those who are yet living in the gratification of appetite, passion and lust. Those who are so far unfolded in their understandings and moral loves, as to perceive and feel the force of moral obligation, can not see the claims of justice violated, of truth denied and of humanity despised, without feelings of repugnance. By the very constitution of their moral natures they must condemn vice and crime.

But further, vice can not live at ease in the presence of virtue, nor can crime feel calm and self-possessed in the presence of justice. The human consciousness confesses to this, in whatever station you find it. All will bear me witness that the judgment we pass upon ourselves depends much upon the standard by which we judge. If in our self-judgment, we take for our standard that which is far below us in point of worth or character, we form an exalted opinion of our merits. We congratulate ourselves on our attainments, hold our heads high, and fear not to look our standard in the face, and in the self-approving language of the Pharisee, we thank God that we "are not as other

men are." When we take for our standard of judgment those who are every way our equals, we feel neither exalted nor abased, neither approved nor condemned; but when we take for our standard those who in every respect are our superiors, we feel humbled; their wisdom but reveals our ignorance, their virtue tells us of our vices, their purity makes known to us our pollution, their love exposes our selfishness, and we become like the publican who, feeling his guilt, would not raise his eyes to heaven, but cry to God for mercy, or preferring to remain in our low condition, we flew from their presence, and strove to banish them from our memories.

But if there is such repugnance between the self-love and pollution of the animal nature, and the charity and moral purity of the spiritual nature, what must be the natural repugnance between the lust of self-love and the purity of divine love? If man is thus condemned when standing in the presence of his superior yet imperfect fellow man, what must be his condemnation when he stands and is judged by the omniscient wisdom and immaculate purity of God? and how can he abide such presence until he is purified, redeemed, washed and made white and spotless?

If our foregoing positions are correct (and that they are, none, we think, can deny) the doctrine of the new birth, the great central truth of Christianity, is affirmed by the consciousness, the experience and the reason of man. It is the law of God's being and action, revealed in its justice and necessity to the external perception of man, but alone to be written upon his heart by the divine Spirit of God. This leads us in the next place to inquire into the nature of this great central truth of Christianity, this doctrine of the birth of the Spirit. What constitutes it?

Christ represented the natural or carnal heart as being in a state of enmity or antagonism with God. He used the word "heart" in the sense of the loves or affections of the individual. The carnal heart had reference to the appetites, passions, affections and lusts of the selfish or animal nature. He sometimes designated it as the "world" or as the "love of the world." The subjugation of these appetites, passions etc., he denominated "overcoming the world."

This doctrine of the new birth had respect to the character of the individual. The ruling loves and affections determined the character. Character in man is fundamental; it is that from which all things of love and affection proceed; for it is from the heart that proceed murders, adulteries, fornications, etc. Man being under the dominion of his selfish and impure loves, must be regenerated before he can dwell in the divine presence—before he can see God; and this regeneration must be wrought in his heart, in his character, in his affections and loves. It is not enough that his views must be changed, his understanding be enlightened, his errors of opinion corrected; he must be reproduced in the loves and delights of his soul. Selfishness must be uprooted, lust must be washed away, and the divine image in all its holiness, purity, justice, truth and love, must be stamped upon his heart. It must become his meat and his drink to do the divine will. In all that he is, in all that he desires, in all that he loves he must become one with God. Then, and not till then, is he redeemed, regenerated, and born again, and thereby prepared to see God.

This doctrine of divine regeneration is not to be mistaken for moral regeneration. Moral character fits man to dwell harmoniously with his fellow-man; divine character prepares man to dwell in harmony with God. That we may be understood in our use of terms, we will speak of the three grades of character in which man may be formed. First and lowest is that denominated self-love, or the lust for self-gratification; the second is the love of the neighbor or charity, or moral love; the third and highest is divine love, or love of God. Naturally, man is under the influence of this lowest form of love; and while living in self-love he is, figuratively speaking, at the greatest possible distance from God, by which is meant he is the farthest from perceiving God, and also from being in harmony with him.

Now, where such an one measurably becomes changed in his character, so that he holds his selfish and animal nature in subjection to the law of his moral nature—so that he no longer takes delight in seeking the gratification of his appetites, passions, etc., he thus becomes a moral man, and obeys the moral law, which

has respect to his relation to his fellow-man. But it does not thence follow that he is regenerated or born of the divine Spirit. Morality is one thing, pure and undefiled religion is quite another.

Upon this point men very often mistake. Having no perception of the divine character in its justice and purity as a standard by which to judge, man often feels, when he has kept the moral law, like the young ruler, to inquire, "What lack I yet?" But when the test comes, he likewise goes away sorrowing, unable to abide it.

Everything appertaining to morals has respect to man's character and conduct toward his fellow-man. He may understand the whole moral law and practice it without having any perception of the divine character, or any affinity for the divine Being. We are aware that this will seem like strange doctrine to many, but we can perceive its truth, and will endeavor to make it plain to all. And here, to prevent all misunderstanding, we will say, morality can exist without religion, but true religion can not exist without morality. Man can love his neighbor without knowing the love of God; but man can not love God without also loving his fellow man. The love of God includes all there is of true love, whether it be to God or man, and the only perfect love which one being can have for another, which can know no change under any circumstances, is divine love or the love of God.

Charity or moral love only requires man to love his neighbor as himself, and there is always more or less of selfishness to be found in connection with this love of neighbor. The individual whose highest love is that of charity, loves only in respect to the use or good of love; and when he performs an act for charity, his delight is not so much in the act as in that which he expects will flow therefrom; and if he can perceive no use flowing from the act, he has no delight therein, and if he can not in some remote degree perceive a pleasure coming to himself, his delight or pleasure therein perishes. Take for illustration a simple example: a man meets a beggar in the street in a suffering condition, and without ever expecting to see or hear from him again, he

gives him wherewith to supply his necessities. Now the impulse prompting the charity, in its highest sense had respect to the beggar's needs, and the man had no delight in the deed, any farther than the gift could be of use to the beggar. The soul of activity was not in the act itself, but in the end to be accomplished by it; and if the end failed of accomplishment, the delight in the act failed also.

Again: The pleasures of charity, in a great measure, flow from the recollection of the blessings conferred, and the thought of having given joy to others awakens joy in ourselves; and the truly charitable soul takes more delight in such "lendings to the Lord" than the selfish man, who strives to keep all for himself. Yet nevertheless the love of neighbor is very imperfect and cold when compared with divine love. It has no life of its own; it can not live out of the sphere of relation; it must depend for its existence upon an object to call it forth. Man, separated from his fellow, could know nothing of it. He could not love his neighbor unless he had one to love.

But it is not so in respect to divine love. It is love in itself, going forth of itself spontaneously. All its activity is a divine good, going out to bless those upon whom it may fall. It is infinite and inexhaustible in its fullness, falling like the gentle rain and dews upon the earth, filling all with blessings who are in a condition to receive them. In its activity it separates not the *use* from the act; they are united in a divine oneness, and the delight is in both, for the love produced them. It depends upon nothing but itself for its existence and activity; it looks not to the past or future for its delights; it possesses an infinite fullness in the present; it depends not upon an object to call it forth; it lives and acts of itself and from itself. It being in itself love, the very life of all life, it can not change, it can not die. Its language is, "Ho! every one that thirsteth, come and drink."

Such is the nature of divine love, into which man must come before he can see the kingdom of God, such the perfection of his character before he can dwell in the divine presence. If he is less than this, he can not dwell in God and God in him. This is the doctrine of Christ as taught and practiced by himself. This

is the redemption he purchased with his blood. This is what is involved in the great central truth of Christianity, the birth of the Spirit.

"MARVEL NOT THAT I SAY UNTO YOU, YE MUST BE BORN AGAIN."

Jesus to Nicodemus—JOHN 3.

Having demonstrated that man, under the ruling impulses of his animal nature, is not in a condition to harmonize with God, and therefore cannot dwell in the divine presence unless he is regenerated, I next proceed to show that his understanding can not be sufficiently enlightened to perceive the things of the divine, until it is illuminated by the Spirit of God.

There are three ways by means of which the mind of man may be impressed, and only three. First, through his physical senses; second, by the exercise of his intellectual faculties; and third, by influx of ideas, thoughts, and perceptions into his mind.

In the first of these ways, through the physical senses, the mind can only be impressed by material objects, and they must be comparatively in a gross condition. This method of perceiving objects only presents them in their fact or phenomena. It makes them manifest only in the form, that is, in their most external being. It is a manner of perceiving objects which man possesses in common with other animals. All the knowledge he can obtain of objects through sensation alone, may be measured by the knowledge which animals can obtain of them.

What man perceives of existence beyond the mere fact or phenomena, is perceived by other and higher powers of mind than those depending upon physical sensation. The intellectual faculties enable man to investigate the relation of things, and thereby to discover the existence of truths and principles which are concerned in producing the facts and phenomena of existence.

The mind depending upon sensation for all it can perceive, has no power to investigate beyond the mere fact of existence, and

consequently has no impulse or inquiry for anything beyond. When the dog saw the apple fall to the ground, he made no inquiry why it fell. He discovered not in that simple fact the manifestation of the great law by which worlds and suns are moved. But the mind whose business and delight it is to investigate the relation of things, and through them to trace causes, could discover in the falling apple the manifestation of that great law.

As physical sensation is confined to the forms of material existence, so are the intellectual perceptions confined to the investigation of the *relations* of things. Beyond the sphere of relation it has no power to push its researches. The intellectual faculties can perceive neither primates nor ultimates, neither the beginning nor ending of existence. They perceive the manifestation of truths and principles so far as they can be manifested in the sphere of relation. In the investigation of the capacities and powers of the human mind, it becomes very important for us to understand the true sphere and limit of the intellectual faculties. By so doing we shall avoid much confusion and error. Men often become involved in difficulties in their investigation of truth, by attempting to push their reasonings beyond the sphere of intellectual capacity—by attempting to contemplate existence divested of relation. This the intellectual faculties can not do; and whenever it is attempted, they assume false premises and arrive at false and absurd conclusions.

A little reflection will satisfy any mind trying the experiment, that he can not think a thought, form an idea, or create an image of any existence, without giving finitude or limit to it in respect to other thoughts, ideas or images, and thus bringing them into relation to such other thoughts, ideas and images; and when such thoughts, ideas and images are formed, they are tried, compared, weighed and measured by others.

It is the peculiar office of the intellectual faculties thus to investigate things in their *relation*, and man must content himself to confine his intellectual or rational exercises within such relational sphere. If there is anything of being or existence beyond the sphere of relation, it so far lies beyond the scope of intellectual investigation. In the presence of such higher truths and principles, reason must bow her head in silence and adore.

Everything which can be contemplated in relation to other things, in such contemplation is limited or finited by such other existence as it is related to. For illustration: If I contemplate the existence of the earth in relation to the sun, the earth is not the sun, nor is the sun the earth; there must necessarily be limit to both, else there could not be relation between them, for relation necessarily implies limit.

Infinite or unlimited existence can not be contemplated in the sphere of relation, because it can not be finite without ceasing to be infinite. There can be no ratio between the finite and the infinite, nor can any combination of finites produce an infinite. Hence there can be no relation between finity and infinity; and it is for this reason, that the intellectual mind can not investigate in finitudes. It is for this cause that Reason can not preside where the infinite of existence is to be explored. Reason can do nothing without analyzing and comparing; but infinity can not be analyzed, and compared; therefore reason can not judge.

Since, then, there can be no relation between finites and the infinite, and since the intellectual faculties can only comprehend and investigate finites in their relations, and not in their essentials, it follows that the intellectual faculties can not perceive and investigate the things of the Divine; for they are infinite, if the Divine be infinite. For, since no amount of finites can constitute an infinite, it follows, rationally, that the things of the Divine must be infinite in the whole and in every particular.

Hence it also follows, that man can have no thoughts, ideas or images embracing the Divine or any part thereof, because all thoughts, ideas and images of the mind necessarily limit and finite that which they embrace. But the Divine, and the things of the Divine, being infinite, can not be limited.

Thus it will be perceived that reason has decided for herself, that the Divine and the things of the Divine lie beyond the sphere of her comprehension and investigation; and unless man possesses capabilities far transcending the scope of his intellectual powers, he will never be able to perceive God and the things of God.

Hence, also, it will be perceived that no form of language can be made the vehicle of communicating divine truth. Words are

but signs of ideas, and they can never become more potent to convey truth than ideas themselves. Hence if divine truth can not be embraced in the finitude of ideality, human language can not represent it. Human language may represent the workings of divine truth in the sphere of manifestation, just as the physical senses may represent the workings of natural and scientific truths in the sphere of their effects; but in either case the truths themselves are not represented, but only the effects flowing therefrom.

From the foregoing it will be perceived that man can not perceive God or the things of God, except they be represented in him in some higher department of his being than that of physical observation or intellectual perception, and also by some other means than that of oral or written language; that is, it will be perceived that "the things of the spirit must be spiritually discerned," upon the same principle that physical things must be physically discerned, and the things of the intellect must be intellectually discerned.

From hence it will be perceived that the natural man can not perceive the things of the Divine Spirit; and as they can not be communicated to the mind by any external language, if man ever perceives them, it must be by their influx into his highest consciousness, that is, by the inspiration of God. We have thus far demonstrated the necessity of the birth of the Spirit in man to qualify him for dwelling in the conscious presence of God. We proceed next to inquire, whether there is in man a nature, possessing capabilities for receiving such an influx from God? We have already demonstrated that such capabilities do not belong to the physical or intellectual nature of man. Does man possess any other and higher nature? and if so, what are the indications of its existence?

The mere sensuous mind perceives the *form* of existence in the sphere of fact and phenomena, but it can not perceive beyond the form. The intellectual mind perceives the *manifestation* of principles concerned in producing these phenomena, and calls them truths or principles; but it only perceives them in their *manifestation* and not in their *essential* nature.

When Sir Isaac Newton discovered the existence of a force he called gravitation, and proceeded to ascertain the law of its action, did he discover the *essential* nature of the force itself, or did he only discover the *manifestation* of a force, and the law of its manifestation? Ask Sir Isaac, What is gravitation? If you will permit him to define it, by telling you of its effects, he can do so; but if you insist upon a definition that shall define its *essential* nature, he stands before you as silent as the unborn child, simply because, with all his *intellectual* power, he is as far from perceiving that which you desire to know, as is the unborn.

The question then arises, Is there anything of this power beyond the manifestation of it? Is there anything of it, in and of itself? Is there anything of existence, beyond its manifestation to our perceptions? Or, which is the same thing, has that which exists, an *essentiality* of being? If so, then that from which it proceeds, being self-existent and eternal, if mental and conscious, must possess capabilities of perceiving it. Man, as a conscious being, can perceive the *form* and *relation* of things; does he possess capabilities of perceiving the *essentials* of being? That which can perceive and know the *all* of existence, must be able to perceive the *essentiality* as well as the form and relation.

Man possesses a self-consciousness of being which knows no cessation or change. From his earliest recollection until the present moment, he is able to perceive an unchanged and unceasing identity of being; and he recognizes not himself by anything which meets the eye, the ear, the taste, the touch, or the smell. He is not the same in body or in external mind. The sports of boyhood, the amusements of youth, and the interests of manhood have passed away; loves, delights and pleasures of those earlier days are gone, and perhaps forgotten. Thoughts, feelings and tastes have all changed; yet he possesses a consciousness of continued identity, which knows no change—no cessation. This consciousness appeals to nothing external to sustain its affirmation; it will receive nothing external to confirm its knowledge. What if you can produce some scar you have carried from childhood, and offer that as a witness of your identity—your consciousness will not receive its testimony, because it needs it not.

It has a certainty above all other witnesses. Its knowledge is deeper and more certain than any matter-of-fact or of relation can make it.

This self-consciousness is the soul and center of your selfhood; it is the inmost of your entire being; and everything which is to become a part of your spiritual individuality must come into unceasing relation to this self-consciousness. Out of this continuous self-consciousness, man could possess no immortality of individuality. There would be nothing by which he could recognize himself from day to day.

This soul and center of the spirit is the life of the indwelling God; without it man could not be; with it he can not die. This living self-consciousness is a part of the divine life residing in man, which he can not banish. It is the presence of God, which he can not escape. It is a book of perpetual remembrance wherein his most secret thoughts are recorded, and which will one day be brought into judgment with him. This self-consciousness is the primate of his spiritual being, and will be the ultimate of his endless duration. Reason demonstrates that man's life *must* be in God, and she also demonstrates that his love *should* be there also.

This inmost life and consciousness, being the primate and ultimate of man's existence, is the place where the primate and ultimate of all existence must be revealed, if revealed at all to man. Here, in this inmost selfhood of being, is the place where God and the things of the divine must be made manifest to the soul; and man will never be able to perceive God except as he comes into his inmost consciousness. Hence the doctrine of Christ, "the Kingdom of Heaven cometh not by observation." There is and can be no external sign of its approach. Also, "The kingdom of heaven is within you."

When we examine attentively this principle of self-consciousness, we shall find that it affirms certain fundamental and eternal truths, from which we may infer its character and capabilities. But as we do not design, in this place, to enter upon a rigid analysis of the mind, it will be unnecessary to notice them now.

From what has been said, we must rationally affirm the great central truth of Christianity, "Except a man be born again he

can not see the kingdom of God." Except a man, in the purity of his love, in the life of his delight, in the consciousness of his soul, be in God, and God in him, he can not see God.

TESTS OF CHARACTER BY WHICH MAN LEARNS HIS TRUE CONDITION.

In the next place I shall proceed to examine Christ's views of God's character and his love for man.

First. He taught that God's providential hand was over all his works, clothing the grass, arraying the lily, and feeding the sparrow as well as man; that he knew the needs of all and was ready and willing to supply all wants. That men might have the highest type of his providential love within their perception, he taught them to say "Our Father who art in heaven."

The doctrine of the new birth being the great central truth of his system, every other truth relating to man's harmony with God has respect to this, and is to be understood as radiating therefrom. He assumed before man, what he knew in himself, that the Divine character is that of the most perfect truth, justice purity and love, and that man, to harmonize with God, must come into the same character; and that, aside from these qualities, man can believe nothing, be nothing, do nothing, which will make up for such lack.

As a Divine Teacher, he was in the world to teach man the Divine character, the human character, and what was necessary to be done to establish harmony between man and God; consequently, all his religious doctrines have respect to these things. They may be arranged under these three heads. In his personation of the divine character, in his life of truth purity and love, in the simplicity and wisdom of his teachings, he was the highest manifestation of God in the flesh which man could perceive, and as such he was "the true light that lighteth every man that cometh into the world." As a being in the human form, having human needs, subject to trials and temptations, yet preserving his perfect character amid them all and triumphing at last, he was "the way, the truth and the life." But all of these things in their order.

Taking Christ's view of the character of God, and of the cause

of inharmony between man and God, Reason and Christianity go hand in hand in affirming the necessity for an atonement, and the manner in which it is to be made. The cause of inharmony is the *dissimilarity* of character; the way to establish reconciliation is to establish *sameness* of character.

One of the fundamental truths he taught was, that the Divine love was over all, dispensing its blessings to all who were in a condition to receive them; that God was not a being acting from various and adverse impulses, loving some and hating others according to their character; that while character and condition was everything to man, in determining whether he could receive the divine blessing, yet the blessing did not depend upon the question of God's pleasure or displeasure toward the recipient.

This doctrine of Christ the world has been and still is very slow to receive. Bringing the Divine down to the low standard of poor selfish, revengeful man, the world falsely represents God as acting from selfish motives, blessing those with whom he is pleased, and cursing those with whom he is displeased. But such doctrine is adverse to the perfections of the Divine character, and also contrary to the teachings of Christ.

Said Christ, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same; and if ye salute your brethren only, what do ye more than others; do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

This doctrine of Christ as to divine love can not be mistaken. It owes not its existence, like all lower loves, to outward circumstances. It is not, like human love, based upon selfish considerations. It is in its nature perfect, and goes forth of itself and from itself, irrespective of the object upon which it may fall.

Those whose love for man knows a difference, according to the character of the object which is to become the recipient of it, are not in divine love. Their love is impure and selfish, and must

be purged away before they can know the joys of divine love. Such is the kind of love that leads a man to hate an enemy—to love them only which love him. It is this false love with which men love fathers, mothers, husbands, wives, sons and daughters, which Christ declared is not sufficient.

The unregenerate man, having never perceived the true quality of divine love in himself, in his estimate of the love of God is governed by his own false and selfish love as the highest which he can perceive. Even a large proportion of those professing Christianity, have never risen above this false and imperfect love; consequently they exhibit the imperfect lives and characters of those who are confessedly of the world. Such professing Christians measure divine love by their own false standard, and think that God loves some and hates others.

But such, whatever may be their profession, whatever may be their hope or expectation, are not of Christ, are not born of the Spirit, are not purged of their selfish lusts; they have no perception of divine love, are not prepared to harmonize with it, and until they are born again, where God and Christ are they can not come. They will be found of the number who took lamps, but took no oil in their vessel with their lamp. They depended upon the mere instrument, and hoped to borrow oil from others. All professing Christians who slumber and sleep without the oil of divine love in their lamps, and are relying upon Christ to furnish them in the hour of need, are acting the part of the foolish virgins. His doctrine is, "Have your lamps trimmed and burning, yourselves ready and waiting for the coming," etc.

This doctrine of Christ, that divine love knows no change dependent upon a change of object, is also sustained by Reason. The perfections of divine love, the immutability of the divine character, and the infinite fullness of God, in and of himself, deny that God is or can be subject to influences out of himself—deny that he can be subject to opposite states or conditions of mind, such as love and hate.

To suppose that God's love depended upon objects out of himself to become the recipients thereof, and that it could only exist and act, as there were such objects to receive its action, is changing the infinite to the finite, the perfect to the imperfect and con-

ditional. Under such false hypothesis, God is no longer the author of his own being and condition, but he becomes subject to external influences, which determine his pleasure and displeasure; men and angels get power over him, to disturb his government and turn order into confusion. All such ideas and conceptions are false to God and Christianity.

Christ's direction to his disciples, "Love your enemies," etc "that ye may be the children of your Father which is in heaven," implies that God loves his enemies. We should not be required to love our enemies, to bless them that curse us, etc., that by so doing we might become like God in character, if such were not the divine character. If God loved them only who loved him, he would be like the publican in that respect, and the publican would be like him. But according to Christ's teaching, we are to be in love to all, that we may be in the perfection of divine love, that is, that we may be perfect as our Father in heaven is perfect.

As Christ made the atonement between man and God to consist in harmonizing his character with God, and as that harmony must proceed from the heart or affections of man, the faith which he required was a faith that worked by love and purified the soul. No other faith could be of any avail in establishing oneness or atonement. Hence Christ, in all the tests he applied to determine man's state in respect to God, applied them to the affections, to determine if the heart was in a state of divine purity and love. Said, he "Ye have heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment." But Christ brought the test nearer home. He who indulged in feelings of anger or contempt, who could say to his brother, "Raca," silly fellow, or mingling anger and contempt, could say "thou fool," was in danger of hell-fire. This state of feeling was inharmonious with divine love, and the heart or affection from which this feeling proceeded was not of God. Therefore, said he, "if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift, and go thy way; first become reconciled to thy brother, and then come and offer thy gift."

Here the true test is applied. It is the offering of the heart,

the service of the affections, which alone can avail in man's religious worship. But if there is enmity in the heart, if there is hatred and impurity in the affections, a divine offering can not proceed from such a condition. While man is subject to such false and wicked conditions of heart, his offerings must be of a selfish character, and can avail him nothing with God. Such offerings proceed not from divine love, but from the love of self, and self-love only offers service where it hopes to receive reward. Such religious service is not the service of God, but the service of self through God.

This is the character of all religious service performed by those who are not in divine love. Alas, it is the character of almost all the religious service performed by men! They read the saying of Christ, "a corrupt tree *can not* bring forth good fruit," and yet while their hearts are confessedly corrupt and false, they flatter themselves they can make holy offerings to God! While they confess the divine character to be all purity and love, and their own to be impure and full of hatred, still they flatter themselves there is harmony and oneness between them and the Divine.

How very few are there among professing Christians even, who view this doctrine of Christ in its true light! who apply it with divine exactitude to the soul! Having no very clear perception of what constitutes the new birth, and consequently not knowing what it is to be born again, they flatter themselves, and are flattered by others who are like themselves, that they have passed from death unto life, while they are yet subject to the evil passions and affections of the selfish heart. If such would carefully examine themselves, they would find all their religious feelings and exercises based upon selfishness. Take away from them the hope of a heaven and its joys to be won, and a hell and its miseries to be escaped, and you would remove from them all impulses to love and serve God. Their own consciousness confesses to this, and their tongues not unfrequently confess it to the world. But whether they are honest with themselves and the world or not, their conduct, proceeding from their character, demonstrates it to be true.

Examine another test which Christ applied to determine the purity of the heart. Said he, "Ye have heard that it was said by

them of old time, 'thou shalt not commit adultery;' but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Taking this definition of adultery, which is the true and divine definition, and how many could be clear in the sight of God? If man possesses this lustful desire, according to Christ's rule, he is an adulterer at heart, and as such disqualified for dwelling in the divine presence. Tried by this divine standard, the world is condemned and banished from the presence and purity of God; and the professing Christian, who can find in himself the presence of this lustful desire, has the sentence of condemnation in his soul, whatever may be his faith and expectation.

And here we must refer to a practice which prevails in and out of the Church, to which this doctrine of Christ applies—a practice fraught with more mischief to the body and soul of man than almost any other. We refer to the familiar and lustful intercourse of the sexes. The civil institution of marriage seems to authorize this familiar and lustful intercourse. The civil law only takes notice of the effects of this intercourse upon society, and therefore regulates it only in reference to society; but the divine law takes notice of the lust itself, in its effects upon the individual. It takes notice of the heart from which it proceeds, and declares that such is impure and corrupt, when tried by the divine standard, and as such can not dwell in the divine presence. Christ's kingdom was not of this world. He governed not in so external a sense, as do civil and human governments. His kingdom was from above, and he governed, in the internal and divine sense, in the heart and affections.

Those teachers of religion who profess to recognize Christ's government, and teach according to its requirements, should never give or take license under human governments, where they contravene the divine. What if the civil governments do say to those who are within the bonds of wedlock, "Indulge freely in your sexual desires;" does that do away with the necessity of having the heart pure, to fit it for harmonizing with God? Does the fact that the civil law permits you to come together as you please, do away the lust which prompts you to such intercourse?

Let professing Christians look to this, and not flatter themselves that civil wedlock will be a good "plea in bar" of lust, at the court of heaven.

Taking this standard by which to try the condition of the soul, we are aware, that the exclamation will be, "Lord, who then can be saved?" But it matters not; the test is true and divine, and he who can not abide it, can not abide the divine judgment. It is a test which comes near to the life of the carnal heart, and for that cause it is the more valuable. Wherefore, said Christ, "if thy right eye offend thee, pluck it out"—"if thy right hand offend thee, cut it off." Tests which do not come near to the false life and love which is in us, are not sufficient to determine our harmony or inharmony with God.

Following out still this great, central truth, the necessity of being born of the divine Spirit to enable us to see God, Christ applied still further tests, "Ye have heard that it hath been said, 'an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil, but whosoever shall smite thee on the one cheek, turn to him the other also.'" This test is perhaps as severe as any which could be applied. The individual who is living in any degree of self-love, will be likely to feel it arising within him, to resist insult and injury. The individual's property in himself, the instinctive feeling of the right of self-defense, the natural justice which seems to plead in its behalf, show this feeling to have a deep and fundamental seat in the individuality of man—and while man lives in any degree in that selfish individuality, this feeling will live also. It is the lust which will die out, as man passes from the death of self into the life of God. But nevertheless this feeling is not divine in its character, and when the individual feels its existence in himself, he can know that divine regeneration has not taken place. He may be like the young Ruler, not far from the kingdom; but, like the young Ruler, he is not in the kingdom. Closely allied to this test, and trying the same principle of love, is the one to which we have alluded, that of loving an enemy.

Pursuing still the same searching investigation into the heart and affections of man, that man might be taught how to try him-

self by the divine standard. Said Christ, "Take heed that you do not give alms or righteousness before men to be seen of them, otherwise ye have no reward from your Father in heaven."

If man would be certain that he possesses divine love within his bosom, and that he is in all things acting therefrom, we have already seen that he must be governed by a holier impulse than self-love or charity. If the act proceeds not spontaneously from the divine delight which lives and moves within him, it is not of God. If it has respect for self or neighbor in the birth of its being or the life of its delight, it is not the self-living and self-acting love of God.

There are two classes of motives which govern men in doing alms or righteous acts to be seen of men, neither of which come up to the divine standard. The first is that which prompts men to do alms, to secure the praise of men, to induce men to think well of them, and also to speak well of them; the second is that motive which leads men to act with the view of inducing others to do the same thing, familiarly called "setting good examples." The first motive belongs to the plane of self-love, the second to that of charity, or love of neighbor; but neither of them belongs to the plane of divine love. As we have before demonstrated, this moral love may exist in the individual who has no perception of the divine character. It does sometimes exist in the bosoms of those who doubt the existence of the divine Being. This love is pure and holy compared with self-love, but it is cold and dead when tried by the standard of perfect love. The true impulse which prompts to righteous deeds must be so deep, so divine, that even your left hand cannot detect the motive prompting the right—must flow out so secretly and still from the inmost fountain of your being, as that you can not distinguish it from your life. Then, and not till then, is the act divine, unfolding you in God, and God in you. Therefore those who are conscious that they perform their works for man or God "to be seen of men," whether their motive be selfish or moral, do not act from the Christian standard, and have no right to look for the *divine* reward.

Keeping in view the same great central truth, Christ proceeds to instruct his disciples upon the subject of prayer. Here is

opened before us a subject that must be reserved for a chapter by itself. Christ prayed, and he taught the *necessity* and *use* of prayer; and yet he taught that it was not for the purpose of informing God of our needs and desires, for he knew what things we had need of before we asked him. Nor was it for the purpose of moving God in our behalf; for he was more ready to bestow all needful blessings upon us than are earthly parents to give good gifts unto their children. The question, What is the *use* of prayer? demands to be discussed, and it shall be in its appropriate place.

Leaving the subject of the *use* of prayer for the present, we will call attention to the form and manner as presented by Christ. Prayer, as a religious exercise, is peculiarly between man and God. It is not a moral, but a religious exercise; and as it can work no change in the divine will or the divine understanding, so far as it can produce any effect, it must be upon the suppliant and those directly and indirectly connected with him.

We have already seen, according to the tests given by Christ, that no act which man can perform can fit him for dwelling in the divine presence, unless the impulse prompting it be divine in its character. In the same manner prayer, to secure the blessing, must proceed from the divine fountain. There are reasons which will appear when we come to discuss the *use* of prayer, why Christ directed his disciples not to pray in public in the synagogues and at the corners of the streets—reasons which will disclose the cause of his never praying in public, but always retiring “to the desert,” “the mountain,” to “secret places” and “places apart,” where he sought communion with the Father. His directions were, that when we enter upon the special act of prayer, we should enter the closet and shut the door, and there offer up our prayer in secret. This entering the closet was retiring from outward influences, calling in all the thoughts and affections of the soul, and centering them upon the divine Being, desiring his kingdom to be established in our hearts, and his will to be wrought in our affections, asking to be forgiven only as we forgive others. (See chapter on prayer.)

Pursuing the test of character still further, said Christ, “For if ye forgive men their trespasses, your heavenly Father will also

forgive you ; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." The state of mind known as that of forgiveness is one of reconciliation, harmony and love. This is peculiarly the divine condition, and no mind can be in harmony with the divine mind unless it is in this state, unless, as expressed in another place, the forgiveness is from the heart. The man who cherishes envy, malice or ill will, is in a condition antagonistic to the divine will ; and being in such opposite conditions, there is no foundation for oneness between him and God.

Thus I might examine test after test, and they would all point to the same great truth, "Except a man be born again he can not see the kingdom of God;" and this birth consists not in a change of opinion, a profession of faith, or observing an outward form, but in a total change from the natural to the divine character.

PROPOSITION.

THE enjoyments of the Spirit are according to its condition and action with the universal harmony of existence, in its phenomena, laws and principles.

Hence the more perfect and truthful its perceptions, combined with the purity of its affections, the more exalted and perfect the enjoyment of the Spirit.

Hence the infinite and perfect in perception and affection must be infinite and perfect in happiness.

Hence in respect to the infinite there can be

"No high, no low, no great, no small ;
He fills, he bounds, connects and equals all."

THE PHILOSOPHY OF NATURE.

CONTINUED FROM PAGE 470.

MAN appears in this plan of existence with a physical form, animated or vitalized by the animal electricity and magnetism of the animal body. This body alone considered is purely animal in its constitution and character. It is an effect situated in the sphere of effects, connected by physical sensation with effects only. It derives all its food from the effects which surround it. Its appetites and desires partake of the nature of its animal constitution, and are necessarily animal. This nature forms the lower extreme of the human constitution, and is the fountain of selfishness which acts as the mainspring of all its animal volitions.

But man also appears with another and better nature, which connects him with a higher plane of existence. This is his spiritual nature, and belongs to the sphere of causation. This nature deals only with effects, to investigate and ascertain their cause and relations. Its desires and aspirations all center in a higher existence, and when separated from the lower or animal extreme, and consequently uninfluenced by it, it desires only that which is holy, and just, and true. It loves the good and the just and the true, and derives all its nourishment and strength from the fountain of wisdom and goodness. This nature forms the higher extreme of man, and connects with the Spirit sphere or sphere of causation.

These two extremes of man's existence here are connected by an intermediate system known as his nervous nature or system. The physical or animal nature connects with the spiritual through the nerves of sensation, and the spiritual connects with the animal through the nerves of motion; that is, the

nerves of sensation connect the body with the Spirit, and the nerves of motion connect the Spirit with the body.

In this three-fold, or trinity of, character and constitution, man stands forth, reaching at the same time into the two spheres of existence and manifestation, and thus forming a connection between the *positive* and *negative* modes of existence and manifestation. And for purpose of illustration, man the compound may be denominated a battery, his body forming the negative plate, and his Spirit forming the positive plate, and the nervous systems forming the connecting polls.

If these polls be displaced or destroyed, the extremes will fall asunder, and each will go to its own sphere, dust to dust, and Spirit to Spirit. If by any means the action of the intermediate link be suspended, each extreme will tend to its own sphere. The physical will assume the appearance of death, while the spiritual will mount up and rejoice in new light and life.

In tracing the path of development and progression from gross matter up to Spirit, as revealed to us through the operations of nature, we have noticed the manifestation of certain principles in their particular order of development. Their order can never be mistaken. No philosopher can doubt for a moment, that so far as our earth is concerned, the mineral kingdom is prior to the vegetable, and the principles concerned in working revolutions and giving form and character to the mineral existed prior to, and independent of, the vegetable kingdom. This principle in the mineral kingdom is denominated electricity in one form of manifestation, and magnetism in another. Hence it can not be doubted that electricity and magnetism are prior to the development of the vegetable kingdom.

But with the development of the vegetable kingdom was manifested a new principle concerned in giving form and character to the vegetable organization, which is denominated vitality. This principle was manifested after the manifestation of electricity, etc., and sustains the same relation to that kingdom which electricity, etc., sustains to the mineral kingdom. Now the office of vitality is not demanded in the mineral kingdom because it belongs to a higher plane of development; but the office of electricity and magnetism is demanded in the vegetable, because the

vegetable being higher in the plane of development than the mineral, includes the mineral with all its principles and agencies. But in the vegetable, these agencies of the mineral have a different office to perform from that of vitality, and on careful examination will be found performing their different functions in the vegetable structure. Gross matter is prepared by the elaborating agencies of electricity and magnetism, to be brought under the influence and control of vitality. Hence vitality is dependent upon the presence of electricity, etc., for its manifestation, and is superior to those agencies in all its operations. While electricity and magnetism are engaged in separating and combining the various elements entering the vegetable structure, vitality takes these elements so separated or combined, and arranges them in their appropriate positions, and thus manifests itself in the organic arrangement.

In making these arrangements, the power of vitality over the lower media and gross matter is seen in taking them under its control, and assigning to them the positions determined by the laws of vital affinity. For illustration: The laws of vital affinity in building up all vegetable structures, carry the particles of matter in a direction adverse to the laws of gravitation, as seen in the growing of all plants, shrubs, trees, etc. The power which rears up our gigantic forests is a real existence, and is none other than the power denominated vitality, acting in a direction opposite the laws of gravitation. This is but one simple illustration. But in every operation in nature, the superiority of vital power is equally manifest.

Hence it is safe to set it down as a fixed and immutable fact, that vitality, *in its mode of existence*, is separate from, and independent of, the lower media; *in its mode of material manifestation* it is dependent upon the lower media, and in its mode of action it is superior and positive to all lower media. And hence, when vitality operates upon gross matter, it must act through the agency of the lower media.

In further tracing the path of development and progression, we find a higher manifestation of this principle of vitality in the animal kingdom, which sustains the same relation to the animal that the former sustained to the vegetable; yet in its mode of

existence, manifestation and action appears to be very similar. But accompanying this manifestation appears a new principle, whose mode of existence, action, etc., seem to be different from anything preceding it.

Like all preceding manifestations, it is dependent upon what has gone before for its material manifestation, as electricity and magnetism depended upon matter for their sensible manifestation, and as vitality depended upon electricity, magnetism and matter for its material manifestation, so this new principle is dependent upon vitality, electricity, etc., for its material manifestation.

This latter principle can not put on a material manifestation without the agency of a material nervous system. But a nervous system could not be constructed without the agency of vitality, and vitality could not construct a nervous system without the agency of electricity, etc., to separate and combine the natural elements, preparatory to their entering into the nervous structure, so that the nervous medium could put on a material manifestation until after the manifestation of these lower media.

And that form through which the nervous medium is manifested must necessarily include all the lower media. The true office of this latter medium was stated in my last lecture to be to reveal material existences, physical facts, etc. This nervous medium, being superior to all previous manifestations, is positive to them, and within the plan of its activity, can act upon and control all the lower media. But in acting upon any given lower medium, it must act through all the intermediate ones. Thus, if it would act upon electricity, it must act upon it through the agency of vitality; if it would act upon matter, it must do so through vitality and electricity, etc.

All these lower agencies combine in the animal kingdom, and bring up the process of individualization to the second stage of development, denominated the ear of individualization. If the process had ended here, the full corn would not have been produced. Hitherto the plane of immortality had not been reached. As sensation could reveal nothing but perishable forms of material existence, it could individualize upon nothing higher, and consequently would cease to act where there were no material forms to reveal.

In the further process of material manifestation, another and higher development took place, denominated mind or immortal Spirit. This development was based upon sensation, as sensation was based upon vitality, and could not have put on a material manifestation until after sensation was developed. As the office of the nervous medium is to reveal effects or external forms of physical existence, without reference to the causes or principles concerned in producing those effects, so is it the office of the mind, through these effects, to trace their causes and relations. Hence the mind is so constituted as to take notice of causes, principles and their relations, and it individualizes in reference to them, and therefore belongs to the sphere of causation.

And inasmuch as principles are elemental in their character, and not subject to change or destruction, the Spirit individualizes upon an imperishable basis, and in its individuality and identity becomes immortal. Hence the Spirit becoming immortal takes upon itself immortal appetites, desires and aspirations, must be fed on imperishable food, and must dwell in a sphere of existence suited to its immortal nature.

This last manifestation forms the last link in the chain connecting the natural with the spiritual world, and thus unites the two worlds in one, in the compound being man. All lower media are continued in man, and link together to fit him for inhabiting both spheres of existence. Therefore we shall find man subject to all the influences of all these media, and often exhibiting the various phenomena appertaining to each and all of them.

In the ascending scale of manifestation we find that of mind or Spirit last; and being last, we should naturally expect to find it most perfect in its mode of existence and manifestation, and most positive and potential in its mode of action. In all preceding manifestations, we have found all lower ones subject to the power and control of those above, and so we find it in relation to Spirit. The power which the mind of man exercises over sensation, vitality, electricity, etc., will be illustrated as we progress.

Our conclusions thus far are that electricity and magnetism are positive to matter, that vitality is positive to electricity, etc.; that the nervous medium is positive to vitality, and that Spirit is

positive to the nervous medium. So that mind or Spirit is positive and active to all lower media, and possesses in itself the power to control them.

In this manifestation of Spirit, by means of which causes, principles and their relations can be perceived, individualization is perfected, and thus the full corn in the ear is produced; so it stands thus: first the *blade* of individualization in the vegetable kingdom, second, the *ear*, in the animal kingdom, and third, the *full corn in the ear*, in the development of individualized, immortal Spirit.

The next matter to which attention is particularly invited, is the **MODE** of existence of these various media, beginning with electricity. Electricity and magnetism exist as general media, filling space, and surrounding and permeating every particle of matter in the universe. It will be remembered that to electricity and magnetism are attributable the influences denominated elemental or chemical affinity, aggregate affinity or attraction of cohesion, and attraction of gravitation, and the means by which one particle of matter is enabled to exert an influence over another, is through the presence of electricity or magnetism in some of their various or modified forms.

As links in the chain of causation, electricity and magnetism become causes of sequential effects, and take upon themselves the relation of cause to effect. It will be remembered that I have already taken the position that for a cause to produce an effect, it must be connected with the effect produced by means of some medium upon which the cause can act. Thus, if the sensation of sound is to be produced, the sonorous body must be connected with the physical ear by a medium upon which the sonorous body can act, and which in turn can act upon the physical organism.

Hence sound can be transmitted no further than there is a continuation of the transmitting medium. Therefore if a bell be vibrated in an exhausted receiver, no sound is produced, because the medium necessary to transmit sound is cut off. So is it in regard to all media connecting cause with effect. The sun could exert no influence upon the earth, if there were no continuous

medium between the sun and earth through which that influence is exerted.

It must not be forgotten that all organization of matter is an effect produced through the potential agency of a positive cause, and in order of existence the cause must always precede the effect. The cause which gives to every mind its peculiar form, exists independent of the effect which it produces, and will continue to exist after the effect has ceased. Thus electricity and magnetism are not dependent upon the mineral kingdom for their existence, but only for their material manifestation.

The earth is connected with the sun through the electric and magnetic media, and in fact is connected with every other material body in the universe through the same media. The law of universal gravitation, as discovered and demonstrated by Sir Isaac Newton, is a most beautiful illustration of the universality of this connecting medium. Through this medium every particle of matter in universal existence is connected with every other particle of matter, and exerts its quota of influence upon every other particle.

But what is true of electricity and magnetism as media, is also true of vitality as a medium. It exists independent of the organizations which it effects, and will continue to exist after those effects shall cease. Vitality as a medium is everywhere present, and will put on a material manifestation suited to its mode of existence, whenever lower conditions are favorable for such manifestation. It permeates and pervades electricity in the same manner electricity permeates and pervades matter.

And what is true of vitality as a medium is also true of the nervous fluid as a medium. It fills all space, and connects one mind with another, in the same manner that electricity and magnetism connect one body of matter with another.

There is also an unindividualized mind or spiritual medium filling all space, as highly attenuated in its mode of existence as mind itself, and is the medium through which and by means of which thoughts are transmitted from one mind to another, when in an insulated or disembodied state. The truth of each of these opinions will become more apparent as we progress with the philosophy of our subject.

Now every operation in nature producing effects, is performed through the agency or instrumentality of one or more of these media; and that which can control these media, can to the same extent control all the operations of nature; and as mind or Spirit is the highest positive power hitherto manifested in nature, it is, according to present manifestations, the primary source and fountain of power.

Again, as all operations in nature are performed through the agency of one or more of these media, we must look to them for an explanation of all the various phenomena we witness; and when we fully understand their nature, we shall be enabled to explain their various phenomena, and much that now seems to us mysterious will cease to be so.

In investigating these media, we shall find that in the laws respecting their mode of action, there is a general correspondence; and when we fully understand the laws of any one of them, we shall thereby have a type by which to study the other, and by making ourselves familiar with any of the lower media, we shall derive great aid in our investigations of the higher ones.

In our investigations we are always to keep in mind a distinction between a principle in its *mode of being*, and the same principle in its *mode of manifestation*. Its mode of being is one thing, and its mode of manifestation is quite another. Its mode of being can not be affected by other existences, while its mode of manifestation may derive its whole character from those things which surround it.

The same principle may be seen fashioning worlds, suns and systems on the one hand, and forming a dew-drop, a crystal, or causing a pendulum to vibrate, on the other. It may be seen causing a stone to fall to the earth, and a balloon to ascend from it at the same time. These are but different modes of its manifestation, while in its mode of being it remains constantly the same. Its mode of manifestation may be changed, modified or destroyed, but its mode of being can not be.

Keeping these things in mind, we are prepared to commence our investigations into the various phenomena connected with the vital, nervous and spiritual constitution of man. And as all phenomena have reference to the *action* or manifestation of these

various principles, we must not confound the phenomena with the principles themselves.

Man in his compound character includes all the media, from gross matter to individualized Spirit; and in each individualized being these media are so connected with each other, as to bring them, to a greater or less degree, under the absolute control of the Spirit, forming a component part of that compound being, and each medium has its separate office to perform in the human constitution, and in the performance of that office is liable to be influenced by surrounding circumstances.

Electricity and magnetism have their office to perform in preparing the material for the action of vitality, and if they do not perform their office well, vitality can not perform its office. Hence whatever affects unfavorably the electric or magnetic media, through them affects unfavorably the human constitution.

The office of vitality is to build up and keep in repair the vegetative system of the animal. To do this it must vitalize or animally magnetize every particle of matter which enters the system designed for nutriment. Vitality impresses upon each particle of matter an influence suited to the peculiar nature of the particle. If it be matter suited to the development of the osseous system, it receives an influence peculiar to that system; if suited to the development of the muscular system, it receives an influence suited to that system, and so on, each particle receiving an influence according to its peculiar character, and the influence thus impressed upon each particle may be denominated its vitalization.

The vitalization determines the peculiar affinity of each particle, and this affinity determines the position in the system. If the affinity be suited to the nervous system, the particle is attracted to that system, and where the affinity is the strongest, then it comes to a state of rest and enters into a state of equilibrium with the surrounding particles, or in other words, satisfies the demand of that part of the system, to the extent of the capacity of that particular particle.

When any part of the system becomes disturbed or injured by any portion of its substance losing its vitality or vital affinity, that loss creates a demand in that part of the system for that

which is lost. And other particles properly vitalized are attracted to that disturbed or injured part, and by virtue of their appropriate affinity displace that which has lost its affinity and take its place, and thus a system of excretion as well as secretion takes place.

Now vitality can not perform its function properly, unless the appropriate matter is brought within the sphere of its influence, and that matter must be prepared and brought within that sphere through the agency of electricity and magnetism. Thus electricity, magnetism and vitality are employed in building up the physical system, preparatory to the higher manifestations of sensation, spontaneous motion and Spirit.

The office of the nervous medium is to use this physical system as a conducting or connecting medium between the spheres of cause and effect, as well also as to notify the approach of danger, or that which threatens injury or destruction to the physical system, and to aid in executing the mandates of the will to avoid or defeat that danger.

One of the striking differences between the office of vitality and the nervous medium may not be inappropriately illustrated through the magnetic telegraph. Vitality is the workman who manufactures, puts up and keeps in repair the telegraphic wires. Sensation or the nervous medium is the fluid which passes over that wire to make the communication. The fluid can not perform the office of the workman, neither can the workman perform the office of the fluid. The workman exists independent of the magnetic fluid, and the magnetic fluid exists independent of the workman. And although the workman can manifest his power independent of that fluid passing over the wire, yet that fluid can not manifest its power in that respect without the agency of the workman. And in this simple illustration let the mind understand the difference between independence in mode of being, and dependence in mode of manifestation.

Keeping in mind these three systems, and the manner in which they connect with each other, we shall be better able to understand the phenomena about to be examined. Now as the phenomena connected with man must be manifested through one or more of these parts of his compound constitution, when we de-

termine with which part a particular phenomena is connected, we shall be able to direct our examination to those agencies concerned in producing such phenomena. Thus if the vital system is to effect the mind, it must effect it through the nerves of sensation, for the vital system is connected with the mind only through the system of sensation. But if this spiritual system is to effect the vital, it may reach it through the system of sensation or motion, because the spiritual system is superior and positive to the vital and nervous system, and can act through the agency of either or both.

These systems of sensation and motion are quite distinct from each other in their modes of existence and action. The nerves of sensation proceed from the surface of the body as well as from the surface of every organ to the brain which is in one sense an expansion of these nerves, and so entire is this system throughout the whole organization, that were every other part of the system removed, and the nervous portion left entire, the body would preserve its perfect shape. The universality of the distribution of the nerves of sensation over the surface of the body, may be inferred from the fact that you can not place the point of the finest needle upon any portion of the body without coming in contact with one or more of these nerves.

The nerves of motion are equally diffused throughout the entire system, as every portion of the muscles by which the limbs or any part of the body are moved, is in contact with these nerves of motion. These motory nerves are of two kinds, one connecting directly with the brain, denominated the nerves of voluntary motion, the other connecting indirectly with the brain, through the ganglionic system, denominated the nerves of involuntary motion. The first set are subject to the direct mandates of the will; the second set are only indirectly subject to volition.

From the foregoing it will be perceived that the connection between the mind and body, and between the body the mind, is twofold—one leading from the interior world outward, the other leading from the exterior world inward. That medium which is used to transmit sensations inward I shall denominate animal magnetism.

The phenomena to which I shall first call your attention, are

those connected with mesmerism, somnambulism, clairvoyance, spiritual communications, etc. These phenomena so remarkable, and to many so mysterious and incredible, are among the most simple operations in nature, and most beautifully illustrate my proposition "that there is no mystery but ignorance." But before attempting to explain the philosophy of any class of phenomena, it is necessary to understand what are the class of phenomena to be explained.

PHENOMENA OF MESMERISM.

First, then: By the influence of mesmerism vitality has been made to increase or diminish the energy of its action; functional difficulties have been removed and harmony restored; diseased organs have been made healthy, etc., and thus its influence has been manifested on the vital system.

Second: Sensation is often suspended by its influence, so that operations otherwise painful have been performed upon individuals while under its influence, without occasioning the slightest sensation of pain. False and deceptive sensations have been produced, like converting water to the taste of wine, brandy, lemonade, etc. Sight has been perverted to see things which are not, or to see things in a false light, and thus its influence is felt on the nervous system.

Third: The mind, while under the influence denominated magnetic, has been enabled to perceive existences, facts and principles, which in the natural condition were entirely hidden from it—to perceive objects in their size, shape, color, etc., without the aid of sensation. The mental perception has been converted into mental sensation, so that it could perceive objects, and examine them critically at a great distance, and entirely beyond the scope of physical sensation.

Fourth: The past has been called back, and its forgotten or hidden history revealed; and the veil which hides the future from the present has been lifted, and coming events made known.

Fifth: The line dividing us from the Spirit-spheres have been passed, and the existence and relation of Spirits to us and the universe, have been revealed. While under this influence the

mind frequently holds converse with minds about them, both those in the physical form and those divested of it.

Sixth: Rapping sounds and other physical manifestations, purporting to be intelligent, and purporting to come from the disembodied Spirits of deceased friends, are among the more recent manifestations. These phenomena are connected with each of the three elements of man's compound constitution, and consequently the causes producing them are directly or indirectly connected with each of these elements.

These are the principal phenomena, the philosophical explanation of which I shall endeavor to give, and the principles involved in these explanations will be sufficient to explain other phenomena not herein enumerated.

As the object of our present treatise is to examine more particularly the spiritual or psychological character of the phenomena connected with man, we shall say no more on the subject of vital phenomena, than is necessary to elucidate our subject.

The first phenomena to which we wish to call your attention, as appertaining to the mesmeric phenomena, is the entire suspension of sensation, while the nervous system remains entire; that is, while the nerves are perfect in their physical structure, and extend from the surface to the brain, as in the natural state. The reason why sensation is not transmitted to the mind is, the nerves are incapacitated for performing their office. By some means the mind is detached from the system of sensation, and thus becomes insulated from it. Now, the question arises, how can that be done?

This may be done in two ways. First, by demagnetizing the nerves of sensation, and thus disqualifying them from being *conductors* of the fluid of sensation; or, second, by demagnetizing the brain, and disqualifying it from *receiving* impressions from the nervous system. In either event, the mind or Spirit will be insulated from sensation through the physical system.

The process of demagnetization consists in drawing off the animal electricity from the physical system of sensation. We have already demonstrated that sensation can not manifest itself without the presence of vitality, by showing that as soon as vitality relinquishes its connection with any part of the system, sensa-

tion ceases in that part. Hence, as soon as life has left the body, all physical sensation ceases, although the system of nerves remain entire.

This vital or animal electricity, may be abstracted from the physical system in two ways: first, by presenting another system, which has a stronger affinity for it than the system of the subject; or, second, by forcing it off through the mental system of the subject. In the first case it is effected by the presentation of a more positive vital system acting in vital harmony with the subject, attended by manipulations. In the second case, it is effected by the action of a strong positive mind, acting upon the mind of the subject, and through the subject's mind, acting upon the vital system of the subject. In the first case the vital electricity is drawn off, and enters the system of the magnetizer. In the second case it is driven off and is diffused into the general medium of vitality. The state of demagnetization is frequently produced by the combination of these two processes, and when the subject is strongly positive, and not in exact harmony with the operator, the combination of both processes may be indispensable.

When this demagnetization of the nervous system or the brain has taken place, the mind is insulated from sensation; and however much the nerves may be torn or lacerated, no sensation can be transmitted to the mind any more than though the subject were dead; and for the same reason, vitality in the nervous system is wanting, as a means to transmit the proper fluid to awaken sensation.

But while the mind is thus insulated and separated from the influences of the physical body, it yet maintains its connection with, and power over, the body through the system of motion. For while sensation is thus supported, it may still move the body at pleasure. This shows the independence of the system of motion from that of sensation. In fact, this independence has been demonstrated in many ways: thus, by severing the nerves of sensation which supply any particular member of the body, all sensation in that member will cease, while it will continue to be subject to the mandates of the will through the nerves or motion; on the other hand, sever the nerves of motion, and while the

mind has no power to move the limb, yet it is sensitively alive to painful sensations.

Again, there are certain diseases which manifest themselves by destroying the power of motion, while sensation is maintained; and, again, there are other diseases which destroy sensation and preserve motion.

Without stopping further to inquire into the *modus operandi* of the mesmeric process, it is enough for present purposes to know that the tendency is to insulate the mind, so that it can not be influenced by the body. And we will notice a fact which the philosophy of our subject as well as universal observation suggests. While in this insulated condition, the subject is a stranger to those animal appetites, passions and desires which belong to the animal nature, unless they are especially excited.

The reason for this is, the mind being insulated from all sensuous influences of the body, acts out only in its spiritual impulses; and if uninfluenced by any other than pure minds surrounding it, it will never fail to exhibit the most pure, holy and lovely qualities of the soul. In a perfectly insulated condition, the mind becomes in character similar to disembodied Spirit, and is prophetic of what will be its character when divested of the animal body.

This insulation of the mind from the sensuous influences of the body tranquilizes it, and renders it much more susceptible to spiritual or mental influences. It shuts off the disturbing influences of sensation, animal desires and passions, and thus fits it for spiritual communion.

This mental insulation is not always perfect. Its degree of perfection depends upon the success of the operator in demagnetizing the system of sensation. He may succeed but partially, or he may succeed entirely. He may demagnetize the nerves merely in part. Thus he may suspend the organ of sight, and not that of hearing, etc.

And here we may as well discuss the question why all are not equally subject to mesmeric influences, and when subject to these influences, why all do not exhibit the same phenomena? If the mesmeric influence is exerted or exists in accordance with well established laws, are not all equally subject to those laws?

I will answer first, that the numerous phenomena have reference to the **MODE** of *manifestation* of the power producing them, and not to its mode of existence. Consequently the phenomena will be altered, modified or destroyed according to circumstances. That in all cases, other things being equal, the manifestation of this power will be the same. But as no two individuals in their physical, nervous and mental constitutions are precisely the same, the mesmeric phenomena in no two individuals will be the same.

Every individual is organized or constructed upon a key peculiar to himself, which is sometimes denominated the temperament of the individual. This key or temperament extends to the vital and spiritual constitution of each individual, and they are not always the same in the same individual.

This key or temperament determines the character of the vital and mental undulations in the individual, and these undulations are sometimes harmonious and sometimes discordant. Now, before the operator can demagnetize his subject, that is, before he can draw off the vital electricity from the system of his subject, he must bring the vital flow of the subject's system into harmony with his own.

The process of bringing into harmony is in principle analogous to bringing a musical instrument into harmony. To illustrate this point I will call your attention to musical harmony, as connected with the physical atmosphere.

When a sonorous body is vibrated in the atmosphere, it communicates its own motion to the atmosphere, and that atmospheric motion will be communicated to any other vibrating body, which is in harmony with that motion, and with which it comes in contact. Thus if we cause any string of a musical instrument to vibrate, it will communicate its motion to the atmosphere, which, in turn, will communicate the same motion to any other string tuned in harmony with it, and thus cause that string to vibrate. But it will not communicate its motion to any string thus tuned in harmony.

Now the motion communicated to the atmosphere by the vibrating body, will exert a certain amount of influence upon every thing with which it comes in contact, the tendency of which will be to cause the opposing body to vibrate in harmony with its motion. Thus the undulation of the atmosphere caused by the vi-

bration of one of the strings of a musical instrument, will exert an influence upon every other string of that instrument; the tendency of which will be to cause every other string to vibrate. But as those strings only can vibrate which are tuned in harmony with that motion, those not in harmony will offer resistance to that vibrating movement; and that very resistance will tend to bring them into harmony, by tending to unfix the points of tension.

To illustrate further: Take two strings and give them unequal tension; make the points of tension of one fixed and immovable, and leave the points of the other movable or yielding. We will call the one with unyielding tension A, and the one with yielding points B. Now place these strings in close proximity to each other. Cause A to vibrate. The undulations will strike upon B, and tend to communicate their motion to it. This will cause the points of tension in B to yield until B vibrates in harmony with A.

The length of time it will take to bring B into harmony with A, will depend upon the intensity of the vibration of A, the yielding condition of the points of tension in B, and the greater or less degree of inharmonious relation between them. If every condition be favorable, it will take but a few moments; if unfavorable, it will take days, weeks, or even months, to bring them into harmony by vibration merely.

The conditions to be observed to bring two strings into harmony through the action of one upon the other by means of the physical atmosphere are, First, that the points of tension of one shall be fixed and unyielding, that is, shall sustain an active and positive relation to the other. Second, the one to be affected shall be unfixed or yielding in its points of tension; that is, should be negative and passive in relation to the other. Third, that the positive string should be so vibrated as to communicate its motion through the atmosphere to the other string.

Now if the points of tension of each string be equally fixed and unyielding, and they sustain a discordant relation to each other, the vibration of the one can produce no sensible or permanent influence upon the other; and then the vibration of one will produce no vibration of the other. By means of this illustration we shall proceed, in our next, to point out the reason why all are not equally susceptible to mesmeric influence.

TO BE CONTINUED.

A TYPICAL MARRIAGE CEREMONY.

IN consequence of the great vivification of the affections as well as thoughts of mankind caused by the existing general influx from the spiritual world, the minds of many people have of late years been unusually occupied with questions relative to the true nature and laws of *marriage*. As might have been expected from the impulsive and ill-balanced nature of many minds, and the erroneous or imperfectly defined principles pre-existing in their thoughts as the basis of ulterior conclusions, many persons, in pressing their inquirers to hasty decisions, have run into deplorable extravagances, both in theory and practice, as respects this vitally important subject. Truth however, upon this theme as well as upon all others, is omnipotent, and in time will make itself conspicuous to the world notwithstanding the mass of error which at first may threaten to choke and stifle it; and as exemplifying an approximation to what we think will be ultimately thought and practiced by spiritually developed and religious minds in respect to conjugal union, we give publicity, with brief explanations, to the particulars of a typical marriage ceremony which took place on the evening of July 30th, 1856, at the house of Mr. L. N. Fowler in New York city, and by which a gentleman and lady from Indiana represented the consummation of a marriage union on the *natural*, *spiritual*, and *celestial* planes.

We omit the names of the parties for the *present*, that we may attain a freedom of remark which a natural shrinking from public notoriety on their part, might otherwise forbid. On this condition, then, we feel that, in the absence of the parties, and without consulting them, we shall be excused in stating that the gentleman was formerly a resident of Tennessee, and the owner of a number of slaves. After falling in with the writings of Emanuel Swedenborg, and perusing them, and accepting their teach-

ings, he became impressed with the idea that it was wrong to hold his fellow-man in bondage. He accordingly took his slaves to Ohio and liberated them. Striving in other respects to live a life according to his interior convictions, he was favored with many interesting spiritual experiences, in the course of which the *celestial marriage* was illustrated to him in the subjective visions and operations of his own soul, as (in principle) consisting of a union between the Will and the Understanding—the Will (or love) in the married pair, being the *woman*, and the Understanding being the *man*. Through a subsequent and rather mysterious concurrence of events, he and a lady in Indiana were brought to a mutual acquaintance with each other, and the marriage of which we are now to speak was the result.

The gentleman was impressed that an appropriate representation of his marriage could be brought about through the counsel and agency of Mr. Tiffany. He accordingly came, with his affianced, to New York city, and sent for Mr. Tiffany who at the time was at his home in Painsville, Ohio. Mr. T.'s deliberations resulted in planning the following ceremony which, though not submitted as a perfection of its kind, is thought to be sufficiently significative of the main idea intended to be represented.

The bridegroom and bride are seated at the *west* end of the room with their faces to the *east*. Mr. Tiffany addresses a few remarks to the assembled guests, explanatory of the purposes and peculiarities of the ceremonies to be performed. Mr. W. Fishbough then, as the officiating minister, offers an appropriate prayer, and afterward reads the following—the *spiritual* sense of which, with that of the ensuing recitations, being mainly regarded:

"BUT it shall come to pass that in the last days, the mountain of the House of the Lord shall be established in the *top* of the mountain, and it shall be exalted above the hills, and the people shall flow into it. And many nations shall come and say, Come, let us go up to the Mountain of the Lord, and to the House of the God of Jacob, and he will teach us his ways, and we will walk in his paths; and he shall judge among many people, and rebuke strong nations afar off.

"And they shall beat their swords into plowshares and their

spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God forever."

"And thou, O tower of the flock, the stronghold of the Daughter of Zion, unto thee shall it come, even the first Dominion. The kingdom shall come to thee, Daughter of Jerusalem."

"How shall we come to the true Marriage?"

"Have ye not read how he who made them in the beginning made them male and female, and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one? Wherefore they are no more two but one.'

"When the WILL and UNDERSTANDING unite, a celestial union takes place, and when projected into the external, it is represented by the conjugal union of the *female* and the *male* in the bands of wedlock, in the celebration of which form the same is now to be orderly set forth.

"Man, being begotten in the image of the Divine Father, through the agencies of the natural and spiritual universe, possesses three planes of thought and affection, to wit: the *Natural*, *Spiritual*, and the *Celestial*; and in the marriage ceremony must be represented each of these *planes*.

"Our ceremony, therefore, commences by representing Man as seeking union in the natural plane. Man represents the PERCEPTION or UNDERSTANDING, and Woman represents the AFFECTION or WILL. In the natural plane the *understanding* precedes the *will*; that is, directs it, and hence man in the natural plane leads or directs the woman."

The Male (as the Understanding-principle) then rises and advances a step, and says, by his representative (Mr. Tiffany):

"I am the rose of Sharon, and the Lily of the Valley. As the lily among thorns so is my love among the daughters."

The Female (as the Will-principle) then advances and responds through her representative (Mrs. L. N. Fowler officiating):

"As the apple-tree among the trees of the wood, so is my be-

loved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was Love. His left hand is under my head, and his right hand doth embrace me.

"I charge you, O ye daughters of Jerusalem, by the roes and hinds of the field, that ye stir not up nor wake my love till he please."

Mr. Tiffany then gave an extemporaneous explanation of this position and stage of the proceedings, which represented the *natural* plane, in which it is the office of the Understanding (Man) to lead or govern the affections or Will (Woman), and in which, consequently, there can be no perfect interior union. They now, consequently, prepare for another advance, and the female says:

"The voice of my beloved! Behold he cometh, leaping upon upon the mountains, skipping upon the hills, saying, Rise up, my love, my fair one, and come away."

The male responds:

"For lo! the winter is past, the rain is over and gone, the flowers appear on the earth; the time for the singing of birds is come, and the voice of the turtle is heard in the land. The fig-tree putteth forth her green figs, and the vine, with the tender grape give a good smell. Arise, my love, my fair one, and come away."

They now advance to the middle of the room, and stand *facing* each other by the side of an altar. Mr. Tiffany explains this position as representing the *spiritual*, in which the Understanding (Man) discovers Use, and the Will (Woman) executes it. The marriage on this plane is a unity in the performance of uses, but as the Will (Woman) is still subordinate to the Understanding, the unity is not yet perfect. They therefore prepare for another advance, and the Female says:

"Awake, O North Wind; and come, thou South; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits."

Male Responds:

"I am come to my garden, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. I sleep, but my

heart waketh. It is the voice of my beloved that knocketh. Open to me, my Love, my Dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

FEMALE. "Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death."

MALE. "Many waters can not quench love, neither can the floods drown it."

Then before they proceed to represent the *third* and *final* degree of marriage, which is beyond the sphere of all human laws, and is consummated only by interior affinities of soul, and in which the Will (Woman) now purified and incapable of prompting to that which is wrong, makes the Understanding (Man) the agent of working out its desires—the officiating clergyman (Mr. Fishbough) says to the parties:

"Do you now severally declare, before these witnesses, your intention to assume toward each other those relations which the civil law regards as MARRIAGE?"

An affirmative response being given, the clergyman then said:

"Forasmuch as you have thus publicly declared your intention to assume toward each other those relations which in the eye of the civil law constitute marriage, I now, by authority vested in me as a minister of religion, pronounce you HUSBAND AND WIFE; and may the Lord bless you and keep you; the Lord make his face to shine upon you; the Lord lift up his countenance upon you and give you peace."

The female then says:

"Come, for all things are now ready."

They enter within the bridal chamber and close the door. The minister then says:

"The bridegroom has come and entered in with his bride, and the DOOR IS SHUT. *What God hath JOINED TOGETHER, LET NOT MAN PUT ASUNDER.*"

The ceremonies being thus ended, the married pair came forth and participated with the assembled guests in the convivialities which ensued. We commend this representative form to the careful attention and study of those who are seeking a true philosophy of a most important subject.

W. F.

Index to Volume 1.

	PAGE		PAGE
What is Truth?	1	The Ultimate Destiny of Man.....	240
The Doctrine of Pienary-Inspiration.....	19	Modern Spiritual Developments.....	254
Finite and Infinite.....	80	Responsibility.....	2
Ideal Gods.....	45	Proposition.....	279
Order of Development, according to the Divine Method.....	47	A Record of Wonders.....	281
Modern Spiritual Manifestations	57	Evidences of Spirit Action.....	288
Philosophy of Personal Purity.....	59	Proposition.....	302
Free Love.....	78	Redemption.....	303
Faith.....	75	Proposition.....	316
Spiritualism and its Opponents.....	88	Modern Mysteries Explained and Exposed	319
Propositions.....	95	Proposition.....	349
Demand of the Age.....	97	The Philosophy of Nature.....	350
Another Exposition	113	Proposition.....	387
Proposition.....	121	Formation and Duration of Character.....	389
Origin of Evil.....	122	Loss and Recovery of Spiritual Inter- course.....	376
The Bible.....	129	Evidences of Spirit Action.....	384
Proposition.....	142	Proposition.....	394
Modern Mysteries Explained and Exposed	143	Authority of Truth vs. Authority of Men.	395
Proposition.....	155	Proposition.....	411
Spiritual Manifestations not Incredible....	156	Modern Mysteries Explained and Exposed	412
Spiritual Phenomena Indicating Intelli- gence.....	171	Propositions.....	434
Apostolic Errors.....	183	The Philosophy of Nature.....	435
Phenomenal.....	189	Proposition.....	470
To our Readers.....	191	A Plea for Christianity.....	471
Formation and Duration of Character.....	198	Means of Redemption now in Use	481
Modern Mysteries Explained and Exposed	206	Propositions.....	491
Proposition.....	223	Death and Immortality—A Funeral Dis- course.....	495
Forms of Expression.....	223	Modern Mysteries Explained and Exposed	507
Proposition.....	224	A Plea for Christianity.....	509
Nature and Consequences of Sin.....	225	Proposition.....	531
Proposition.....	239	The Philosophy of Nature.....	532
Proposition.....	253	A Typical Marriage Ceremony	549